



Muntakhab Ahadith

*A Selection of Ahadith Relating to the
Six Qualities of Da'wat and Tabligh*

Compiled by:
**Maulvi Muhammad
Yousuf Kandhlavi (Ra)**

Organised and Presented by:
Maulvi Muhammad Saad Kandhlavi

MUNTAKHAB AHADITH

*A Selection of Ahadith Relating to the Six Qualities
of Da'wat and Tabligh*

KALIMA TAYYIBAH

'ILM AND DHIKR

IKHLAS

SALĀH

IKRAM-UL-MUSLIM

DA'WAT AND TABLIGH

Compiled by:

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PHONETICS

Arabic Names of Transliteration

Letters Letters Transliteration

ا	Alif	a	a, i, u, at
ب	bā	b	As in English.
ت	tā	t	A soft dental, like the Italian t.
ث	thā	th	Very nearly the sound of <i>th</i> as in <i>thing</i> .
ج	jīm	j	As in English.
ح	ḥā	ḥ	A strong aspirate, as in <i>hall</i> .
خ	khā	kh	Guttural, like the Scotch <i>ch</i> in <i>loch</i> .
د	dāl	d	A soft dental.
ذ	dhāl	dh	A sound between <i>dh</i> and <i>z</i> .
ر	rā	r	Same as in English.
ز	zā	z	Same as in English.
س	sīn	s	Same as in English.
ش	shīn	sh	Same as in English.
ص	ṣād	ṣ	A strongly articulated <i>sw</i> .
ض	ḍād	ḍ	A strongly articulated <i>th</i> .
ط	ṭā	ṭ	A strongly articulated palatal <i>t</i> .
ظ	ẓā	ẓ	A strongly articulated <i>z</i> .
ع	‘ayn	‘	A guttural <i>an</i> , the pronunciation must be learnt by an Arabic teacher.
غ	ghain	gh	A strong guttural <i>gh</i> .
ف	fā	f	As in English.

ق	qāf	q	A strongly articulated semi guttural <i>k</i> .
ك	kāf	k	As in English.
ل	lām	l	As in English.
م	mīm	m	As in English.
ن	nūn	n	As in English.
ه	hā	h	As in English.
و	waw	w	As in English.
ء	Hamzah	'	Pronounced as <i>a</i> , <i>i</i> , <i>u</i> , preceded by a very slight aspiration.
ي	yā	y	As in English.

Short Vowels

<u>—</u>	Fathah a	As in English.
<u>—</u> <u>,</u>	Kasrah i	As in English.
<u>—</u>	Dammah u	As in English.
ء	Hamzah ’	Pronounced as <i>a, i, u</i> , preceded by a very slight aspiration.
كـ	Shaddah Kalla	Pronounced with a sustained emphasis on that letter.

Long Vowels

جَأْ	"	ā	Long vowels.
جُؤْ	"	ū	
جِئْ	"	ī	

PREFACE

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّنَ مُحَمَّدٌ وَآلِهِ وَصَاحْبِيهِ أَجْمَعِينَ وَمَنْ تَبَعَهُمْ يَا حَسَانٌ وَدَعَابِدُهُمْ إِلٰى يَوْمِ الدِّينِ. أَمَّا بَعْدُ!

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muḥammad, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allāh, till the Day of Resurrection.

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerfull, useful and all-encompassing effort, is the struggle of the *Tablighi Jamaat* whose center is situated at the *Tablighi Markaz Nizamuddin, Dehli (India)*⁽¹⁾. The scope of this effort and its impact is not restricted to the Indian subcontinent, or Asia, but extends to many continents and to a host of Islamic and Non-Islamic states.

The history of such campaigns and revolutionary or reformative movements shows that, after passage of a period of time, or when the scope of the effort enlarges greatly (specially when, by means of it, the attainment of certain advantages and leadership becomes apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

(1) In this assertion and testimony, there is no negation of the importance of all those useful efforts and movements which cater to the reality and needs of the present times, and which also create the ability to counter the prevailing trials and tribulations. Here, the objective is only to acknowledge and highlight the effectiveness and vastness of the efforts being made from the *Tablighi Da'wat* and its Movement, in a positive manner.

However, the *Tablighi* effort (as far as the knowledge and observations of the writer go) has, to a large extent been saved from these tribulations up to now.

It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one's dire needs), a passion for sacrifice, a quest for the pleasure of Allāh, a desire for reaping rewards in the Hereafter, respect and honour of Islām and Muslims, humility and submissiveness to Allāh, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allāh, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring all sorts of hardships for the pleasure of Allāh Subḥānahu wa Ta'ālā have become a regular practice.

These special characteristics and distinctions of this work are attributable to the sincerity of its first preacher (Shéikh Iammad Ilyās Rahimatullāhu 'alaihi), his preoccupation with Allāh, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allāh the Exalted. Beside this, it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the *Kalimah*, to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allāh along with a preoccupation with the remembrance of Allāh, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motives behind every action, so that it is done sincerely and solely for the pleasure of Allāh, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allāh. These are those elements and characteristics which have protected this

movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allāh.

These principles and elements, which have been considered essential for this movement, have been derived from the Qurā'n and Sunnah. They serve as its guardians to obtain the pleasure of Allāh and protect *Deen* (religion) and their sources are the Qurā'n and Prophetic practices and traditions.

There was thus a need that all the relevant Qurā'nic verses and arādīth (Prophetic practices and sayings) be compiled in a book. Praise be to Allāh, that the second preacher of this movement of inviting towards righteousness, Sheikh Muḥammad Yūsuf (son of the first preacher, Sheikh Ilyās Rahimatullāhu 'alaihi) who had a very profound and comprehensive knowledge of books of Ahādīth, has collected all the relevant principles, rules and precautions from their original sources in the form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer's fortunate and worthy grandson Sheikh Sa'ad, (May Allāh prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allāh Ta'āla grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allāh. *وَمَا ذَلِكَ عَلَى اللّٰهِ بِعُزُّزٍ*

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INTRODUCTION

قال تعالى: لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ يَتَلَوُّ
عَلَيْهِمْ مَا يَتَّبِعُ وَهُزِّيْكُمْ وَتَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ
قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ [آل عمران: ١٦٤]

Allāh Subhānahū wa Ta‘ālā says: ...

Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad Ṣallallāhu ‘alaihi wasallam) from amongst themselves (being human, people can easily benefit from his distinguished qualities), reciting unto them His verses (by means of these Qur’ānic verses, inviting them and advising them) and purifying them (of sins and correcting their conduct) and teaches them the Book (Qur’ān) and Al-Hikmah (his Sunnah), before which they were in manifest error.

Ale-‘Imrān 3: 164

In the context of the above verse, Sheikh Sayyad Sulaimān Nadavi Rahmatullāhi ‘alaihi writes (in the preface of a book about Sheikh Muhammad Ilyās Rahmatullāhi ‘alaihi and his religious movement) that Rasūlullāh Ṣallallāhu ‘alaihi wasallam was given the following Divine obligations of prophethood: Invite towards Allāh by reciting the verses of the Qur’ān, to purify people’s undesirable traits, and to teach them the Book and Wisdom (*Sunnah*).

It has been substantiated by the Qur’ān and *Aḥādīth- Sahīha* (confirmed traditions) that the *Ummah* (followers) of the Last of the Prophets, Ṣallallāhu ‘alaihi wasallam, was Divinely deputed for the guidance of all peoples (nations) of the world. Allāh Subhānahū wa Ta‘ālā says: ...

قال تعالى: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ [آل عمران: ١١٠]

(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Ale-'Imrān 3:110

This verse clearly implies that the Muslim *Ummah* is the deputy to the Prophet, in his ordained obligations of inviting towards righteousness, enjoining good, and forbidding evil. Hence, the obligations entrusted to Rasūlullāh Ṣallallāhu 'alaihi wasallam - invitation through recitation of the Qur'ān, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim *Ummah* as well.

Therefore, Rasūlullāh Ṣallallāhu 'alaihi wasallam taught his *Ummah* to spend their life and wealth in inviting towards Allāh, learning and teaching Divine knowledge, Remembering and Worshipping Allāh. The *Sahābah* gave preference to the above deeds over all worldly preoccupations. They were trained to practice these *A'māl* (actions) under all circumstances with complete dedication, patience, and forbearance notwithstanding all forms of difficulties and hardships. And they were taught to benefit others by sacrificing physically and materially.

In compliance with the command: ...

وَجَهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

And strive hard in Allāh's cause, as you ought to strive

Al-Hajj 22: 78

The *Sahābah* strove in the manner of prophets with piety, austerity, discipline, self-sacrifice, and giving preference to others. Thus, an environment was created in which emerged models of excellence, who became the elite of the *Ummah*. The era in which the deeds of Rasūlullāh Ṣallallāhu 'alaihi wasallam were collectively practiced by the *Ummah* was declared to be the *Khair-ul-Qurān*, (the best of all the times, or the best period of the *Ummah*).

Then in successive periods, the religious elite of the *Ummah* spent their full effort and energy in fulfilling these Prophetic

obligations. The luminance of these self-sacrificing efforts is still illuminating the world of Islām.

In these times, Allāh Subḥānahu wa Ta‘ālā placed in the heart of Sheikh Muḥammad Ilyās Raḥmatullāhi ‘alaihi a restlessness and anxiety over the erosion in Islām and a burning desire to correct this state of Ummah. In the view of the religious elite of his times he was unique in this respect. He used to remain restless and concerned for the revival of all what was revealed to Rasūlullāh Ṣallallāhu ‘alaihi wasallam by Allāh Subḥānahu wa Ta‘ālā in the whole world. He advocated, with resolute determination, that any effort for the revival of *Deen* can only be effective and acceptable when it’s done in the manner of Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

Therefore, such *Da’ī* (one who invites towards Islām) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islām - with the aspirations of prophets, particularly Muḥammad Ṣallallāhu ‘alaihi wasallam. Not only should they posses a strong *Īmān* and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allāh and His fear, and a state of intimacy with Him.

In character and habits, they should adhere to the *Sunnah* of the Prophet Ṣallallāhu ‘alaihi wasallam. Their love or hatred should be for the sake of Allāh. The motivating factor behind their inviting to Islām should be a deep compassion and mercy for Muslims, and kindness for all the creation of Allāh. The oft-repeated Devine principle for prophets, “Our reward is solely with Allāh,” should be their hallmark. They should have no other objective except the pleasure of Allāh.

They should have such a passionate desire for the revival of *Deen* in the world that it keeps driving them, away of their routines, in the path of Allāh; while their lives and wealth becoming mere instruments in attaining this objective. There should be no notion of personal authority, status, wealth,

property, honour and fame; not even a desire for personal rest and comfort. Whether sitting, standing, speaking, or walking; every act or move should be geared in this direction.

To revive the ways of Rasūlullāh Ṣallallāhu ‘alaihi wasallam in this effort and bring all facets of life according to the commandments of Allāh Subḥānahu wa Ta’ālā and the *Sunnah* of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to equip those struggling in this path with the above mentioned qualities the Six Points (of *Tablīgh*) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yūsuf Rahmatullāhi ‘alaihi, son of Sheikh Ilyās Rahmatullāhi ‘alaihi, dedicated his whole life striving relentlessly with a directed zeal to promote the work in this direction and raise a group of workers equipped with these qualities. These qualities have been derived from reputable books of *Aḥadīth*, biography, and history, he compiled a three-volume book, *Hayāt-us-Sahābah* (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions. By the grace of Allāh, this book was published during his lifetime.

The Sheikh had compiled another book of ḥadīth, *Muntakhab Aḥadīth*, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. إِنَّمَا وَاللَّهُ رَاجِفُونَ

Sheikh Muḥammad Yūsuf Rahmatullāhi ‘alaihi, spoke to numerous close friends and colleagues about this collection of *ahādīth*. He used to thank Allāh, in gratitude and was well pleased with this collection. Allāh alone knows what aspirations were in his heart and how he wanted to present the collection, to make it illuminating and effective. This is how it was destined by Allāh.

By the grace of Allāh, the Urdu rendering of *Muntakhab Aḥadīth* has already been presented (Jamādiul-Auwal 1421 or September 2000). Now this collection of *ahādīth* with its English translation is being presented. In translating this book, it has been tried that the language remains simple and easy to grasp. For the clarification of the meanings of certain *ahādīth*, some sentences have been added in brackets. Besides this, some explanatory notes have also been added.

Since, the Sheikh could not review the draft of the book, considerable effort had to be made to correct the text of *ahadīth*, and to make a critical analysis of the transmitters, and to classify the *ahadīth* as *Sahīh*, *Hasan*, or *Dhaīf* (technical terms used in the classification of *hadīth*) and an explanation of the difficult words of *hadīth*. All the sources consulted have been referred to at the end of the book.

All precautions were taken in accomplishing this task and a group of scholars have substantially shared the burden. May Allāh Subḥānahu wa Ta‘ālā bless all those associated with this venture with an excellent recompense. However, human error is always there. It is an earnest request to the scholars of *Deen* that they may kindly inform us of any amendments that may be needed. This collection was compiled by Sheikh Yūsuf Rahmatullāhi ‘alaihi for a specific objective, the importance of which has been adequately explained by Sheikh Sayyad Abul Hasan Ali Nadvi Rahmatullāhi ‘alaihi. It is, therefore, important to save this collection from any amendments or brevity.

Allāh Subḥānahu wa Ta‘ālā appointed Prophets ‘Alaihimus Salām to disseminate His word and knowledge for the eternal success of mankind. To benefit fully from these branches of sublime knowledge, it is essential that fervent belief be built according to the knowledge. While reading or listening to the words of Allāh or Rasūlullāh Ṣallallāhu ‘alaihi wasallam, one should consider oneself completely ignorant. That is, belief in human experiences and research should be replaced by the

belief in the unseen, and the heart should affirm every word, read or heard as the truth.

An etiquette of reciting or listening to the Qur'ān is that one should imagine that Allāh Subḥānahu wa Ta'ālā is addressing him, similarly when one sits to read or listen to *hadīth*, one should think that Rasūlullāh Ṣallallāhu 'alaihi wasallam is directly addressing him. While reading or listening, the effect of the words will be proportionate to the greatness and respect that one has for the addressee and how attentive one is.

قال تعالى: وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَيَّ الرَّسُولُ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنْ
الآدَمَقُ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا إِمَّا فَأَخْتَبَنَا مَعَ الشَّهِيدِينَ

[النَّاسُ: ٨٣]

Allāh Subḥānahu wa Ta'ālā says: ...

When they listen to what has been sent down to the Messenger (Muhammad Ṣallallāhu 'alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised.

Al-Māidah 5: 83

قال تعالى: فَبَشِّرْ عِبَادَ ﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَبَّعُونَ أَخْسَنَهُ أَوْ لَيْكَ
الَّذِينَ هَدَاهُمُ اللَّهُ وَأَوْلَيْكَ هُمْ أَوْلُوا الْأَلْبَابِ ﴾ [الزمر: ١٧-١٨]

Allāh Subḥānahu wa Ta'ālā says (at another place): ...

(O Muhammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allāh alone and repent to Him and avoid Tāghūt etc), those are (the one) whom Allāh has guided and those are the men of understanding.

(Az-Zumar 39: 17-18)

It is reported in Bukhārī

عن أبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ
الْمَلَائِكَةِ بِأَجْنِحَاهُمْ خُضْعًا لِقَوْلِهِ كَانَهُ سِلْسِلَةً عَلَى صَفَوَانِ، فَإِذَا فَرَغَ عَنْ قُلُوبِهِمْ،
قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ - (رواہ البخاری)

Abu Hurairah Radiyallāhu 'anhu narrates: Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When Allāh decrees a matter in heaven, the

angels strike their wings in fear and submission to His word. The decree of their Rabb sounds to them like (the chiming of) a chain on a smooth rock. When their hearts are relieved from fear, they ask one another what did your Rabb say? They reply that whatever He said is the Truth, and He is the Most High and the Greatest. (Bukhārī)

In another narration from Bukhārī

عَنْ آنِسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّىٰ تُفْهَمَ—
(رواہ البخاری)

Anas Rađiyallāhu ‘anhu narrates that whenever Nabī Ṣallallāhu ‘alaihi wasallam would say something (important) he would repeat his words thrice, so that they are understood.

Therefore, it will be proper to read a *hadīth* three times. One should be engaged in this knowledge with discipline; suppressing ones personal desires. Practice to read and hear attentively, lovingly and respectfully. Conversations in between should be avoided. An attempt should be made to sit with *wuđū*, in the position of *tashahhud*, without reclining. The objective is that the Qur’ān and words of *hadīth* affect the heart. Such a fervent belief be built on the promises of Allāh and His Prophet that it creates an earnest longing for *Deen* – the force which makes us perform every action according to the *Sunnah* of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to consult the scholars of *Deen*, for a systematic guidance in performing our deeds (actions) correctly.

I begin this book with an excerpt from the Preface of the book, *Amānil Ahbār Sharḥ Ma’ānil Āthār* by Sheikh Muḥammad Yūsuf Rahmatullāhi ‘alaih. This book is a commentary on Imām Tahāwi Rahmatullāhi ‘alaih’s famous book of *hadīth* *Ma’ānil Āthār*, on the life and sayings of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions.

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*Quotation from the Preface of book
Amāniyal Aḥbār Sharḥ Ma‘āniyal Āthār
by Sheikh Mohammad Yousuf
Raḥmatullāhi ‘Alaihi*

الْحَمْدُ لِلّهِ الَّذِي خَلَقَ الْإِنْسَانَ لِيُفِيضَ عَلَيْهِ النَّعْمَ الَّتِي لَا يَفْتَهُنَا مُرْوُزُ الزَّمَانِ مِنْ خَزَانَتِهِ الَّتِي لَا تَنْفَضُهَا الْعَطَايَا وَلَا تَبْلُغُهَا الْأَذَهَانُ، وَأَوْدَعَ فِيهِ الْجَوَاهِرُ الْمَكْتُونَةَ الَّتِي يَاتِصَافُهَا يَسْتَفِيدُ مِنْ خَزَانَتِ الرَّحْمَنِ وَيَفْوَزُ بِهَا أَبْدَ الْأَبَادَ فِي دَارِ الْجَنَانِ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ الَّذِي أَعْطَى بِشَفَاعَةِ الْمُدْنِيَّينَ وَأَرْسَلَ رَحْمَةً لِلْعَلَمِينَ، وَاصْطَفَاهُ اللَّهُ تَبارَكَ وَتَعَالَى بِالسَّيَادَةِ وَالرِّسَالَةِ قَبْلَ خَلْقِ الْلَّوْحِ وَالْقَلْمَ، وَاجْتَبَاهُ لِتَشْرِيعِ مَا عِنْدَهُ مِنْ الْعَطَايَا وَالنَّعْمَ فِي خَزَانَتِهِ الَّتِي لَا تَعْدُ وَلَا تُخْصِي، وَكَشَفَ مِنْ ذَاهِهِ الْعُلَيَّةِ عَلَيْهِ مَا لَمْ يَكُنْ شَفِيفًا عَلَى أَحَدٍ، وَمِنْ صَفَاتِهِ الْجَلَيلَةِ الَّتِي لَمْ يَطْلِعْ عَلَيْهَا أَحَدٌ لَا مَلْكٌ مُقْرَبٌ وَلَا نَبِيٌّ مُّرْسَلٌ، وَشَرَحَ صَدَرَةَ الْمُبَارَكِ لِإِذْرَاكِ مَا أَوْدَعَ فِي الْإِنْسَانِ مِنَ الْإِسْتِعْدَادَاتِ الَّتِي يَهَا يَتَقَرَّبُ الْعِبَادَ إِلَى اللَّهِ تَعَالَى حَقَّ التَّقْرِبِ وَيَسْتَعْنِيَ فِي أَمْوَارِ ذَيَّاهُ وَآخِرَتِهِ، وَعَلَمَهُ طُرُقَ تَصْحِيحِ الْأَعْمَالِ الَّتِي تَصْدُرُ مِنَ الْإِنْسَانِ فِي كُلِّ حِينٍ وَآنِ، فَبِصَحَّتِهَا يَنَالُ الْفَوْزَ فِي الدَّارَيْنِ وَبِقَسَادِهَا الْجَرْمَانَ وَالْخُسْرَانَ، وَرَضِيَ اللَّهُ عَزَّ وَجَلَّ عَنِ الصَّحَابَةِ الْكَرَامِ الَّذِينَ أَخْدُوا عَنِ السَّيِّدِ الْأَطْهَرِ الْأَكْرَمِ الْعِلْمَ الَّتِي صَدَرَتْ مِنْ مِشْكُوَّةِ نُبُوَّتِهِ فِي كُلِّ حِينٍ أَكْثَرَ مِنْ أُورَاقِ الْأَشْجَارِ وَعَدَدَ قَطْرِ الْأَمْطَارِ، فَأَخْدُوا الْعِلْمَ بِاَسْرِهَا وَكَمَالِهَا فَوْعَهَا وَحَفِظُوهَا حَقَّ الْوَغْيِ وَالْحِفْظِ، وَصَحِبُو النَّبِيَّ فِي السَّفَرِ وَالْحَاضِرِ، وَشَهِدُوا مَعَهُ الدَّعْوَةَ وَالْجِهَادَ وَالْعِبَادَاتَ وَالْمَعَامِلَاتَ وَالْمُعَاشَاتَ فَعَلَمُوا الْأَعْمَالَ عَلَى طَرِيقِهِ بِالْمُصَاحَّةِ، فَهَبَنَا لَهُمْ حِينَ أَخْدُوا الْعِلْمَ عَنْهُ بِالْمُشَافَّةِ وَالْعَمَلِ بِهَا بِلَا وَاسِطةٍ ثُمَّ لَمْ يَقْتَصِرُوا عَلَى نَفْوِهِمُ الْقَدِيسَيْةِ بَلْ قَامُوا وَبَلَّغُوا كُلَّ مَا وَعَهُ وَحَفِظُوهُ مِنَ الْعِلْمِ وَالْأَعْمَالِ حَتَّى مَلَأُوا الْعَالَمَ بِالْعِلْمِ الرَّبَّانِيَّةِ وَالْأَعْمَالِ الرَّوْحَانِيَّةِ الْمُضْطَفَوَيَّةِ فَصَارَ الْعَالَمُ دَارَ الْعِلْمِ وَالْعُلَمَاءِ وَالْإِنْسَانُ مَتَّبِعُ التَّوْرِ وَالْهَدَايَةِ وَمَصْدِرُ الْعِبَادَةِ وَالْخِلَافةِ.

All praises be to Allāh Subḥānahu wa Ta‘ālā, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allah has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Rahmān (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allāh’s salutations be upon Muḥammad Ṣallallahu ‘alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allāh had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allāh endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allāh revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet’s) chest was opened and he was empowered with the capability to comprehend all the hidden qualities placed in man –qualities by means of which man can achieve a proximity to Allāh, and seek guidance in the affairs of this world and the Hereafter.

Allāh Subḥānahu wa Ta‘ālā taught Rasūlullāh Ṣallallāhu ‘alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the

worlds.

May Allāh Subhānahū wa Ta‘ālā be pleased with the *Sahābah* Raḍiyallāhū ‘anhūm. They acquired the knowledge – knowledge, which is more numerous than the leaves of trees and the drops of rain – that continually stemmed from Nabi Ṣallallāhū ‘alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: *Da‘wah* (preaching), *Jihād* (striving in the cause), *Ibādah* (worship), and social affairs. Then they learned to practice these deeds according to the *Sunnah* of Rasūlullāh Ṣallallāhū ‘alaihi wasallam in his presence.

Blessed are the *Sahābah*, who acquired knowledge and its application directly from Rasūlullāh Ṣallallāhū ‘alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and *Khilāfat*.

KALIMAH TAYYIBAH

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

NONE IS WORTHY OF WORSHIP BUT ALLĀH;
MUHAMMAD IS THE MESSENGER OF ALLĀH.

ĪMĀN

The literal meaning of Īmān is to believe in someone's words relying solely on his authority. In religious terms, it implies belief in the Unseen relying solely on the authority of the Messenger of Allāh Subḥānahū wa Ta'ālā .

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā said to His Prophet:

And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me.

Al-Anbiyā 21:25

قال الله تعالى:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ
إِلَّا نُوحِي إِلَيْهِ أَنَّمَا لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدُونِي ﴿٢٥﴾ [الأنبياء: ٢٥]

Allāh Subḥānahū wa Ta‘ālā says:

The believers are only those whose hearts tremble with fear whenever Allāh is mentioned. And when His verses are recited to them, these increase their faith; and in their Rabb (Sustainer) they vest their trust.

Al-Anfāl 8:2

Allāh Subḥānahū wa Ta‘ālā says:

And so, as for those who believe in Allāh and hold fast to Him, He will cause them to enter into a Mercy from Him and (bestow on them) a Bounty; and He will guide them to Him along a straight path.

An-Nisā 4:175

Allāh Subḥānahū wa Ta‘ālā says:

Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up.

Al-Mu'min 40:51

Allāh Subḥānahū wa Ta‘ālā says:

It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and do not mix their belief with *Zulm* (by wronging themselves, that is, by worshipping others besides Allāh), for them (only) there is peaceful security and they are the rightly guided.

Al-An'ām 6:82

وَقَالَ تَعَالَى :
 إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
 وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلَيَّنَتْ عَلَيْهِمْ
 مَا يَنْهَا زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ
 يَتَوَكَّلُونَ ﴿٢﴾ [الأنفال: ٢]

وَقَالَ تَعَالَى :
 فَإِنَّمَا الَّذِينَ مَأْمَنُوا بِاللَّهِ وَأَعْصَمُوا
 بِرَبِّهِمْ فَسَيُذْخَلُهُمْ فِي رَحْمَةِ رَبِّهِمْ وَفَضَلِّلُ
 وَهُدِّيَهُمْ إِلَيْهِ حِزْرَطُهُمُ الْمُسْتَقِيمَا
 ﴿١٧٥﴾ [النساء: ١٧٥]

وَقَالَ تَعَالَى :
 إِنَّمَا لَنَصَرْ رُشْلَنَا وَالَّذِينَ
 مَأْمَنُوا فِي الْحَيَاةِ الْأُدُنِّيَّةِ وَيَوْمَ يَقُولُونَ
 الْأَشْهَدُ ﴿٥١﴾ [آل عمران: ٥١]

وَقَالَ تَعَالَى :
 إِنَّمَا الَّذِينَ مَأْمَنُوا وَلَمْ يَلِمُّوْا
 بِمَا نَهَمُ بِهِمْ بِطُلْبِي
 أَوْ لَهُكُمْ لَهُمُ الْأَمْنُ وَهُمْ
 مُهْمَدُونَ ﴿٨٢﴾ [الأنفال: ٨٢]

Allāh Subḥānahū wa Ta‘ālā says:
And those who believe are intense
in their love for Allāh.

Al-Baqarah 2:165

وَقَالَ تَعَالَى :
وَالَّذِينَ آمَنُوا أَشَدُ حُبًا لِلَّهِ
[البقرة: ١٦٥]

Allāh Subḥānahū wa Ta‘ālā said to
His Prophet:

Say! Verily, my Ṣalāt and my
sacrifice (of animals) and my
living and my dying are for Allāh,
Rabb (Sustainer) of the Worlds.

Al-An‘ām 6:162

قُلْ إِنَّ صَلَاةَ وَنُسُكِي وَحَمِيمَيَ وَمَمَّا قَ
لَّهُ وَرِتَ الْعَلَمَيْنَ [٦٢] [الأعراف: ٦٢]

AHĀDĪTH

١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْإِيمَانُ بِضَعْ وَسَعْوَنَ شَعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاةُ شَعْبَةٌ مِنَ الْإِيمَانِ. رواه
مسلم، باب بيان عدد شعب الإيمان، ٤٠٠٠، رقم: ١٥٣.

1. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Īmān (faith) has more than seventy branches; the superiormost one is saying of *Lā ilāha illallāh* (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and *Hayā* is a branch of Īmān. (Muslim)

Note: The essence of *Hayā* is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyāḍ-us-Ṣāliḥīn)

٢ - عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَبِيلَ مِنِّي الْكَلِمَةَ الَّتِي عَرَضْتُ
عَلَى عَمَّيْ فَرَدَهَا عَلَيَّ فَهُوَ لَهُ حَاجَةٌ. رواه أحمد ٦/١

2. Abu Bakr Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who accepts from me the Kalimah, which I presented to my uncle (Abu Tālib at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Ahmad)

٣- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: جددوا إيمانكم، قيل: يا رسول الله! وكيف نجدد إيماناً؟ قال: أكثروا من قول لا إله إلا الله. رواه أحمد والطبراني بسناد أحمد

حسن، الترغيب ٤١٥/٢

3. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Renew your Īmān! It was asked: O Rasūlullāh! How do we renew our Īmān? He said: Say frequently *Lā ilāha illallāh*. (Musnad Ahmad, Tabarānī, Targhib)

٤- عن جابر بن عبد الله رضي الله عنهما يقول: سمعت رسول الله ﷺ يقول: أفضل الذكر لا إله إلا الله وأفضل الدعاء الحمد لله. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء أن دعوة

ال المسلم مستجابة، رقم: ٣٣٨٣

4. Jābir ibne-‘Abdullāh Radīyallāhu ‘anhūmā narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The best Dhikr (remembrance of Allāh) is *Lā ilāha illallāh*, and the best Du‘ā (supplication) is *Alhamdulillāh* (Praise be to Allāh). (Tirmidhī)

Note: This Kalimah is the basis of the entire Deen. Without the belief in Kalimah, neither Īmān (faith) nor *Aa’māl* (deeds) are acceptable. *Alhamdulillāh* (Praise be to Allāh) is said to be the best Du‘ā because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours. (Mazāhir Haque)

٥- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: ما قال عبد لا إله إلا الله قط مخلصاً إلا فتحت له أبواب السماء حتى تقضى إلى العرش ما اجتب الكبائر. رواه الترمذى وقال: هذا

حديث حسن غريب، باب دعاء أيام سلمة رضي الله عنها، رقم: ٣٥٩٠

5. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Whenever a slave (of Allāh) says *Lā ilāha illallāh* sincerely, the doors of the skies are opened (for it to ascend) until it reaches the ‘Arsh (Throne of Allāh, and is readily accepted) provided he abstains from major sins. (Tirmidhī)

Note: To say sincerely means that it is free from pretence and hypocrisy. Abstaining from major sins ensures its rapid acceptance, and even if it is recited without abstaining from the major sins, it is still beneficial and rewarding. (Mirqāt-ul-Mafatīh)

٦- عن يَعْلَى بْنِ شَدَّادٍ قَالَ: حَدَّثَنِي أَبْنُ شَدَّادٍ وَعَبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُمَا حَاضِرٌ يُصَدِّقُهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: هَلْ فِيهِمْ غَرِيبٌ يَعْنِي أَهْلَ الْكِتَابِ؟ قُلْنَا: لَا يَا رَسُولَ اللَّهِ! فَأَمْرَ بِعَلْقِ الْبَابِ وَقَالَ: ارْفَعُوا أَيْدِيكُمْ وَقُوْلُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَرَفَعْنَا أَيْدِينَا سَاعَةً ثُمَّ وَضَعَ يَدَهُ ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، اللَّهُمَّ إِنَّكَ بَعْثَتْنِي بِهَذِهِ الْكَلِمَةِ وَأَمْرَتْنِي بِهَا وَعَدْتَنِي عَلَيْهَا الْجَنَّةَ وَإِنَّكَ لَا تُخْلِفُ الْمِ�يَعَادَ، ثُمَّ قَالَ: أَلَا أَبْشِرُوكُمْ فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكُمْ. رواه أحمد والطبراني
والبراء ورجله موثقون، مجمع الزوائد ١٦٤

6. Ya'lā ibne-Shaddād Raḍiyallāhu 'anhu says that my father Shaddād narrated to me in the presence of 'Ubādah ibne-Şāmit Raḍiyallāhu 'anhu who verified the narration. He said: We were present with Nabī Ṣallallāhu 'alaihi wasallam. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O Rasūlallāh! He then asked us to shut the door and said: Raise your hands and say *Lā ilāha illallāh*. So, we raised our hands for a while (and recited the Kalimah). Afterwards Nabī Ṣallallāhu 'alaihi wasallam lowered his hand and said: *Alhamdulillāh* (Praise be to Allāh). O Allāh! Verily, You have sent me with this Kalimah and have ordered me to convey it and have promised me Paradise on it, and verily, You do not break Your Promise. He then said addressing the Ṣahābah: Indeed, rejoice for Allāh has forgiven you! (Musnad Aḥmad, Ṭabarānī, Bazzār, Majma-'uz-Zawāid)

٧- عن أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنِي وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنِي وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنِي وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ. رواه البخاري، باب الشاب البيض، رقم: ٥٨٢٧

7. Abu Dhar Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Whenever a slave of Allāh said *Lā ilāha illallāh* and died believing in it, he surely entered Paradise. I asked: Even if he had fornicated and even if he had stolen? He replied: Even if he had fornicated and even if he had stolen. I again asked: Even if he had fornicated and even if he had stolen? He repeated: Even if he had fornicated and even if he had stolen. I asked the third time: Even if he had fornicated and even if he had stolen? He emphasized: Even if he had fornicated and even if he had stolen, despite your disapproval

O Abu Dhar! (Bukhārī)

Note: Abu Dhar Raḍiyallāhu ‘anhu was surprised that despite such major sins, how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nabī Ṣallallāhu ‘alaihi wasallam said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his Imān he will turn with repentance and get his sins forgiven; or Allāh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will eventually send him to Paradise. (Mu‘āriful Ḥadīth)

٨ - عَنْ حَدِيقَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَدْرُسُ الْإِسْلَامُ كَمَا يَدْرُسُ وَشَنِيْقَ فِي التَّوْبَ حَتَّى لَا يُدْرِسَ مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسُكٌ وَيُسَرَى عَلَى كِتَابِ اللَّهِ فِي لَيْلَةٍ فَلَا يَنْقَى فِي الْأَرْضِ مِنْهُ آيَةٌ وَيَنْقَى طَوَافِنَ مِنَ النَّاسِ الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ الْكَبِيرُ يَقُولُونَ أَدْرِكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ لَا إِلَهَ إِلَّا اللَّهُ فَنَحْنُ نَقُولُهَا. قَالَ صَلَةُ بْنُ زُفْرَ لِحَدِيقَةَ: فَمَا تُغْنِي عَنْهُمْ لَا إِلَهَ إِلَّا اللَّهُ وَهُمْ لَا يَذْرُونَ مَا صِيَامٌ وَلَا صَدَقَةٌ وَلَا نُسُكٌ؟ فَأَعْرَضَ عَنْهُ حَدِيقَةَ فَرَدَّهَا عَلَيْهِ ثَلَاثًا، كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ حَدِيقَةً ثُمَّ أَقْبَلَ عَلَيْهِ فِي الثَّالِثَةِ فَقَالَ: يَا صَلَةُ تَسْجِيْهُمْ مِنَ النَّارِ. رواه الحاكم وقال:

هذا حديث صحيح على شرط مسلم ولم يخر جاه ٤٧٣/٤

8. Ḥudhaifah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Islām will gradually fade as the design on cloth fades, until neither Siyām (fasting), nor Zakāt (charity) nor Nusuk (religious devotion and sacrifice) will be known. In a certain night, the Qur’ān will be lifted from the hearts of men leaving not a single verse on the earth, and only a few groups of people will remain, of old men and old women, saying: We found our forefathers reciting the Kalimah *Lā ilāha illallāh*, so we are reciting it. Ṣilah ibne-Zufr said to Ḥudhāifah Raḍiyallāhu ‘anhu: How will their saying of *Lā ilāha illallāh* benefit them when they neither know Siyām, nor Zakāt, nor Nusuk? Ḥudhaifah Raḍiyallāhu ‘anhu evaded him. So he repeated his question thrice, each time Ḥudhāifah evaded him. Then, after the third time, he turned and faced him saying: O Ṣilah! It will indeed save them from the Fire. (Mustadrak Ḥākim)

٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ نَفَعَتْهُ يَوْمًا مِنْ

دَهْرٌ يُصِيبُهُ فَبَلَّ ذَلِكَ مَا أَحَابَهُ . رواه البزار والطبراني ورواته رواة الصحيح، الترغيب ٤١٤

9. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who says *Lā ilāha illallāh*, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzār, Tabarānī, Targhib)

١٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِلَّا أَخْبِرُكُمْ بِوَصِيَّةِ نُوحٍ ابْنَهُ؟ قَالُوا: بَلَى، قَالَ: أَوْصَى نُوحٌ ابْنَهُ فَقَالَ لِابْنِهِ: يَا بْنَيَ إِنِّي أَوْصِيْكَ بِاثْتَنِينَ وَأَنْهَاكَ عَنِ اثْتَنِينَ. أَوْصِيْكَ بِقَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّهَا لَوْ وُضَعَتْ فِي كَفَّةِ الْمِيزَانِ وَوُضَعَتِ السَّمَوَاتُ وَالْأَرْضُ فِي كَفَّةٍ لَرَجَحَتْ بِهِنَّ، وَلَوْ كَانَتْ حَلْقَةً لِقَصْمَتْهُنَّ حَتَّى تَخْلُصَ إِلَى اللَّهِ، وَبِقَوْلٍ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، فَإِنَّهَا عِبَادَةُ الْخَلْقِ، وَبِهَا تُقْطَعُ أَرْزَاقُهُمْ، وَأَنْهَاكَ عَنِ الْثَّنَتِينَ، الشَّرْكِ وَالْكُبْرِ، فَإِنَّهُمَا يَحْجِبَانِ عَنِ اللَّهِ. (الحديث) رواه البزار وفيه: محمد بن إسحاق وهو مدلس وهو ثقة وبقية رجاله رجال الصحيح، مجمع الزوائد ٩٢/١٠

10. ‘Abdullāh ibne-‘Umar Radīyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Shall I not inform you of the advice of Nūh ‘Alaihis Salām to his son? They said: Indeed do inform us. He said: Nūh ‘Alaihis Salām advised his son saying: O my son! I advise you to act upon two things and forbid you from two. I advise you to say: *Lā ilāha illallāh*; if it were placed in one pan of the scale, and the skies and the earth in the other pan, it would outweigh them. And if these (the skies and the earth) were to form an invincible circle, it (the Kalimah) would break through the circle and would reach Allāh Ta‘alā. And I advise you to say: *Subhānallāh il Azīm Wabihamdihi* (Glory be to the Most Exalted Allāh, and Praise be to Him), as it is the worship of the entire creation, and by it, their sustenance is allotted; and I forbid you from two; *Shirk* (polytheism) and *Kibr* (arrogance) because these two evils keep one away from Allāh Ta‘alā. (Bazzār, Majma-‘uz-Zawāid)

١١ - عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فَيَقُولُ: إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا رَجُلٌ يَحْضُرُهُ الْمَوْتُ إِلَّا وَجَدَ رُؤْخَهُ لَهَا رَوْحًا حَتَّى تَخْرُجَ مِنْ جَسَدِهِ وَكَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ.

11. Ṭalḥa ibne-‘Ubaidullāh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, I know a Kalimah which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this Kalimah is *Lā ilāha illallāh*). (Abu Ya‘lā, Majma-‘uz-Zawāid)

١٢ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ (فِي حَدِيثِ طَوْبِيلٍ) أَنَّ النَّبِيَّ ﷺ قَالَ: يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بَرَّةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً۔ (وهو جزء من الحديث) رواه البخاري، باب قول الله تعالى: لما خلقت بيدي، رقم: ٧٤١٠

12. Anas Raḍiyallāhu ‘anhu narrated (in a long narration) that Nabi Ṣallallāhu ‘alaihi wasallam said: Each and everyone will be liberated from Fire, who had said *Lā ilāha illallāh*, and in his heart, there was goodness (Imān) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (Imān) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: *Lā ilāha illallāh*, and in his heart, there was goodness (Imān) equal to the weight of a particle of dust. (Bukhārī)

١٣ - عَنِ الْمِقْدَادِ بْنِ الْأَشْوَدِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا يَنْقِي عَلَى ظَهْرِ الْأَرْضِ يَئِسَ مَدْرِي وَلَا وَبِرٌّ إِلَّا دَخَلَهُ اللَّهُ كَلْمَةُ إِلْسَلَامٍ بِعَزَّ عَزِيزٍ أَوْ ذُلَّ ذَلِيلٍ إِمَّا يَعْزُّهُمُ اللَّهُ عَزَّ وَجَلَّ فَيَحْعَلُهُمْ مِنْ أَهْلِهَا أَوْ يُذْلِلُهُمْ فَيَدْنِيُونُ لَهَا۔ رواه أحمد /٦٢٤

13. Miqdād ibne-Aswad Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There shall not remain upon the earth a house made of mud or of camel’s hair in any city, village or desert, except that Allāh will make this Kalimah of Islām to enter into it, either with a big honour and love or with a submissive humiliation—either Allāh will honour them by making them from among the people of the Kalimah, or disgrace them by making them live as subjects of the Muslims. (Musnad Ahmad)

١٤ - عَنِ ابْنِ شِمَاسَةَ الْمَهْرِيِّ قَالَ: حَضَرَنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ يَنْكِي

طَوْيِلًا وَحَوْلَ وَجْهِهِ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهَا! أَمَا بَشَرَكَ رَسُولُ اللَّهِ بِكَذَا؟ أَمَا بَشَرَكَ رَسُولُ اللَّهِ بِكَذَا؟ قَالَ فَأَقْبَلَ بِوَجْهِهِ وَقَالَ: إِنَّ أَفْضَلَ مَا نُعِدُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقِ ثَلَاثٍ، لَقَدْ رَأَيْتُنِي وَمَا أَحَدَ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ مِنِّي، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدْ أَسْتَمْكَثَتْ مِنْهُ فَقَاتَلَهُ مِنْهُ، فَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلَأُبَيِّعَكَ فِي سَطْرِ يَمِينِهِ، قَالَ: فَقَبَضْتُ يَدِي قَالَ: مَا لَكَ يَا عَمْرُو؟ قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْرِطَ قَالَ: تَشْرِطْ بِمَاذَا؟ قُلْتُ: أَنْ يُغْفِرَ لِي قَالَ: أَمَا عَلِمْتَ يَا عَمْرُو أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَمَا كَانَ أَحَدَ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ وَلَا أَجَلَ فِي عَيْنَيِّي مِنْهُ، وَمَا كُنْتُ أَطْبِقُ أَنْ أَمَلَّ عَيْنَيِّي مِنْهُ إِخْلَالًا لَهُ وَلَوْ شِئْتُ أَنْ أَصِفَهُ مَا أَفْلَقْتُ لِأَنِّي لَمْ أَكُنْ أَمَلَّ عَيْنَيِّي مِنْهُ وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجُوتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلَيْنَا أَشْياءُ مَا أَدْرِنِي مَا حَالَنِي فِيهَا فَإِذَا أَنَا مُتُّ فَلَا تَصْحِبِنِي نَائِحةً وَلَا نَازِ فَإِذَا دَفَقْتُمُونِي فَسُنُوا عَلَى التَّرَابِ سَنَّا ثُمَّ أَقْيَمُوا حَوْلَ قَبْرِي قَدْرَ مَا تَنْحَزُ جَزُورُ وَيُقْسَمُ لَهُمْ حَتَّى أَسْتَأْسِنَ بِكُمْ، وَأَنْظُرَ مَاذَا أَرَاجِعُ بِهِ رُسُلَّ رَبِّي. رواه مسلم، باب كون الإسلام يهدم ما قبله، ٤٠٠٠.

رقم: ٣٢١

14. Ibn-e-Shimāsa Al Mahri Rahimahullāh narrates that we were present with ‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhuma while he was in the throes of death. After weeping continuously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasūlullāh Ṣallallāhu ‘alaihi wasallam not given you the glad tidings of such and such? Has Rasūlullāh Ṣallallāhu ‘alaihi wasallam not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of *Lā ilāha illallāhu wa anna Muḥammad ur Rasūlullāh* (There is none worthy of worship except Allāh, and that Muḥammad is His Messenger). Indeed I have passed my life through three stages. I had seen myself when there was no one more bitter in hatred towards Rasūlullāh Ṣallallāhu ‘alaihi wasallam than myself, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allāh placed Islām in my heart, I came to Rasūlullāh Ṣallallāhu ‘alaihi wasallam and said: Give me

your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O 'Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Islām eradicates the sins committed before it and *Hijrah* (migration) eradicates the sins committed before it and that *Hajj* (pilgrimage) eradicates the sins committed before it.

And (thereafter) no one was more revered to me than Rasūlullāh Ṣallallāhu 'alaihi wasallam. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopefully amongst the people of Paradise. Afterwards, we were given responsibilities regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a wailing woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my Rabb. (Muslim)

١٥ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَا ابْنَ الْخَطَابِ اذْهَبْ فَتَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ. رواه مسلم، باب غلط تحريم الغلو، ٤٠٠٠، رقم: ٣٠٩

15. 'Umar Raḍiyallāhu 'anhu narrates Nabī Ṣallallāhu 'alaihi wasallam said: O son of Khaṭṭāb! Go and announce amongst the people that indeed none shall enter Paradise except the *Mu'minūn* (believers). (Muslim)

١٦ - عَنْ أَبِي لَيْلَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: وَيَحْكَ يَا أَبَا سُفْيَانَ قَدْ جِئْتُكُمْ بِالْدُّنْيَا وَالْآخِرَةِ فَأَسْلِمُو تَسْلِمُوا. (وهو بعض الحديث) رواه الطبراني وفيه: حرب بن الحسن الطحان وهو ضعيف وقد وثق، مجمع الروايات / ٦٥٠

16. Abu Lailā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Woe to you O Abu Sufyān! Indeed I have come to you with (the success of) this world and the Hereafter, so accept Islām, and enter into safety. (Tabarānī, Majma-'uz-Zawāid)

١٧ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ شُفِعْتُ، فَقُلْتُ: يَارَبَّ! أَدْخِلْ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ حَرَذَلَةً فِي دُخْلُونَ، ثُمَّ أَقُولُ أَدْخِلْ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى شَيْئًا. رواه البخاري، باب كلام الرَّبِّ تَعَالَى يَوْمَ الْقِيَامَةِ، ٤٠٠٠، رقم: ٧٥٠٩.

17. Anas Rađiyallāhu ‘anhu narrates: I heard Nabī Ṣallallāhu ‘alaihi wasallam saying: When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my Rabb! Send to Paradise whoever had in their hearts a mustard seed of Īmān (Allāh Subḥānahū wa Ta’ālā will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of Īmān). (Bukhārī)

١٨ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَدْخُلُ أَهْلُ الْجَنَّةِ وَأَهْلَ النَّارِ التَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالٌ حَبَّةٌ مِنْ خَرَذَلٍ مِنْ إِيمَانٍ فَيَخْرُجُونَ مِنْهَا قَدِ اسْوَدُوا، فَيَلْقَوْنَ فِي نَهْرِ الْحَيَاةِ فَيَبْتُونَ كَمَا تَبَتَّ الْحَبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفَرَاءَ مُلْتَوِيَّةً؟ رواه البخاري، باب تفاصيل أهل الإيمان في الأعمال، رقم: ٢٢.

18. Abu Sa‘īd Al Khudrī Rađiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Hadith Qudsi narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allāh Ta’ala will say: Take out from it whosoever had in his heart Īmān equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the *River of Life* from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (Bukhārī)

١٩ - عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ سَأَلَهُ رَجُلٌ فَقَالَ: يَارَسُولَ اللَّهِ! مَا الإِيمَانُ؟ قَالَ: إِذَا سَرَّتْكَ حَسَنَاتُكَ وَسَاءَتْكَ سَيِّئَاتُكَ فَأَنْتَ مُؤْمِنٌ. (الحادي) رواه الحاكم وصححه، ووافقه الذهبي، ١٤/١٣.

19. Abu Umāmah Rađiyallāhu ‘anhu narrates that a man asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam: O Rasūlallāh! What is Īmān? He replied: When your good deed pleases you and your evil deed grieves you, then you are a Mu’min (believer). (Mustadrak Ḥākim)

٢٠ - عَنْ عَبْيَاسِ بْنِ عَبْدِ الْمُطَلِّبِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ قَوْلًا: ذَاقَ طَغْمَ الْإِيمَانَ مَنْ رَضِيَ بِاللَّهِ رَبِّاً وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا. رواه مسلم، باب الدليل على أن من رضى بالله ربّا، رقم: ١٥١، ٤٠٠٠، رقم: ١٥١.

20. ‘Abbās ibne-‘Abdul Muṭṭalib Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He has indeed tasted the delightful flavour of Imān; who is pleased with Allāh as Rabb, and with Islām as Deen (religion) and with Muḥammad Ṣallallāhu ‘alaihi wasallam as (Allāh’s) Messenger. (Muslim)

Note: It means that whosoever worships Allāh Subḥānahū wa Ta’ālā and leads a life according to Islām with complete obedience to Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with a profound love for Allāh Subḥānahū wa Ta’ālā and Rasūlullāh Ṣallallāhu ‘alaihi wasallam has indeed tasted the sweetness of Imān.

٢١ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: ثَلَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاوةَ الإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مَا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبَّ إِلَّا اللَّهُ، وَأَنْ يَكْرَهَ أَنْ يُغَوَّذَ فِي الْكُفُرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ. رواه البخارى، باب حلاوة الإيمان، رقم: ١٦٠.

21. Anas Raḍiyallāhu ‘anhu narrates Nabī Ṣallallāhu ‘alaihi wasallam said: Whosoever possesses the following three qualities will have tasted the sweetness of Imān: The one who loves Allāh and His Rasūl more than anything else; the one who loves a person only for the sake of Allāh; and the one who hates to return to *Kufr* (disbelief) as he hates to be thrown into the Fire. (Bukhārī)

٢٢ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ قَالَ: مَنْ أَحَبَّ اللَّهَ، وَأَبْغَضَ اللَّهَ، وَأَعْطَى اللَّهَ، وَمَنَعَ اللَّهَ فَقَدِ اسْتَكْمَلَ الإِيمَانَ. رواه أبو داؤد، باب الدليل على زيادة الإيمان ونقصانه، رقم: ٤٦٨١.

22. Abu Umāmah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Anyone, who loves for the sake of Allāh alone and hates for the sake of Allāh alone; gives for the sake of Allāh alone and withholds for the sake of Allāh alone, has indeed perfected his Imān. (Abu Dāwūd)

٢٣ - عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ قَالَ لِأَبِي ذَرٍ: يَا أَبَا ذَرٍ! أَيُّ عَرَى

الإِيمَانُ أَوْقَعَهُ؟ قَالَ: اللَّهُ أَعْزَّ جَلَّ وَرَسُولُهُ أَعْلَمُ، قَالَ: الْمُؤْلَأَةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْغُصُونُ
فِي اللَّهِ. رواه البهقي في شعب الإيمان ٧٠/٧

23. Ibne'Abbās Rađiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam asked Abu Dhar: O Abu Dhar! Which hand-hold of Imān is most trustworthy? He replied: Allāh 'Azza wa Jall, and His Rasūl know best. He said: Friendship for the sake of Allāh alone, love for the sake of Allāh alone and hatred for the sake of Allāh alone. (Baihaqi)

Note: It means that from amongst the branches of Imān, the most lasting and invigorating is that, in one's dealings whether be it for making or breaking ties, for love or hatred, one looks solely to the pleasure of Allāh and acts according to His Commandments, leaving aside all his personal desires.

٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: طَوْلِي لِمَنْ آمَنَ بِي وَرَآنِي مَرَّةً
وَطَوْلِي لِمَنْ آمَنَ بِي وَلَمْ يَرَنِي سَبْعَ مِرَارٍ. رواه أحمد ٣/١٥٥

24. Anas ibne-Mālik Rađiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Good tidings to the one who has believed in me and seen me; and good tidings seven times over to the one who has believed in me and has not seen me. (Musnad Ahmad)

٤٥ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِنَادَ رَجُلَةِ اللَّهِ قَالَ: ذَكَرُوا عِنْدَ عَبْدِ اللَّهِ أَخْتَارَبَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِيمَانَهُمْ قَالَ: فَقَالَ عِنْدُ اللَّهِ إِنَّ أَنْفَرَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ بِكُنَا لِمَنْ رَأَاهُ وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا آمَنَ مُؤْمِنٌ أَفْضَلُ مِنْ إِيمَانِ يَغْيِبُ ثُمَّ قَرَأَ: «إِنَّمَا ذَلِكَ الْكِتَابُ لَا رَبَّ لَهُ فِيهِ إِلَى قَوْلِهِ تَعَالَى هُنُّ مِنْنَنَ
بِالْغَيْبِ». رواه الحاكم وقال: هذا حديث صحيح على شرط الشيوخين ولم يخرجاه ووافقه الذهبي ٢/٦٦٠

25. 'Abdur Raḥmān ibne-Yazid Raḥimahullāh narrates that some people mentioned the Shāhābah of Muḥammad Ṣallallāhu 'alaihi wasallam and their Imān before 'Abdullāh Rađiyallāhu 'anhu. So, 'Abdullāh said: Verily, the prophethood of Muḥammad Ṣallallāhu 'alaihi wasallam was clear and obvious for anyone who had seen him. And I swear by the One, besides Whom there is no one worthy of worship, no believer has a faith better than the belief in the Unseen. He then recited (from Al-Baqarah 2:1) *Alif Lām Mīm Dhālikal Kitābu lā rayba fih...bil Ghaib* "This is the Book (the Qur'ān),

whereof there is no doubt, a guidance to those who are *Al-Muttaqūn*; pious and righteous persons — who believe in the unseen!” (Mustadrak Hākim)

٢٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَدَدْتُ أَنِّي لَقِيتُ إِخْرَانِي، قَالَ فَقَالَ أَصْحَابُ النَّبِيِّ ﷺ: أَوْ لَيْسَ نَحْنُ إِخْرَانِكَ؟ قَالَ: أَنْتُمْ أَصْحَاحَانِي وَلَكُنْ إِخْرَانِي الَّذِينَ آمَنُوا بِي وَلَمْ يَرَوْنِي. رواه أحمد ١٥٥/٣

26. Anas ibne-Mālik Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I wish that I could meet my brothers. The Shāhābah of Nabī Ṣallallāhu ‘alaihi wasallam asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Muṣnad Aḥmad)

٢٧ - عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُهْنَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَبْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ طَلَعَ رَأْكَبَانِ، فَلَمَّا رَأَهُمَا قَالَ: كَنْدِيَانَ مَذْحِجَيَانَ حَتَّى أَتَيْاهُ، فَإِذَا رِجَالٌ مِنْ مَذْحِجٍ، قَالَ: فَدَنَا إِلَيْهِ أَخْدُهُمَا لِتَبَاعِدَهُ، قَالَ فَلَمَّا أَخْدَبَ يَبْدِيهِ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ رَأَكَ فَآمَنَ بِكَ وَصَدَقَكَ وَاتَّبَعَكَ مَاذَا لَهُ؟ قَالَ: طُولَى لَهُ، قَالَ فَمَسَحَ عَلَى يَدِهِ فَأَنْصَرَفَ، ثُمَّ أَقْبَلَ الْآخَرُ حَتَّى أَخْدَبَ يَبْدِيهِ لِتَبَاعِدَهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ آمَنَ بِكَ وَصَدَقَكَ وَاتَّبَعَكَ وَلَمْ يَرَكَ قَالَ: طُولَى لَهُ ثُمَّ طُولَى لَهُ، قَالَ فَمَسَحَ عَلَى يَدِهِ فَأَنْصَرَفَ. رواه أحمد ٤/١٥٢

27. Abu ‘Abdur Raḥmān Al Juhanī Rađiyallāhu ‘anhu narrated that we were sitting with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhhij! When they reached him, it became evident that they were, in fact, from Madhhij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, he said: O Rasūlallāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Good tidings for him. So he passed his hand over the Prophet’s hand and left, having made his pledge. Then the other came forward and took the Prophet’s hand to pledge allegiance. He said: O Rasūlallāh! The one who believes in you, and verifies you and follows you although

he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet's hand and left, having made his pledge. (Musnad Ahmad)

٢٨ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثَلَاثَةُ لَهُمْ أَجْرٌ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَى حَقَّ اللَّهِ تَعَالَى وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أُمَّةٌ فَأَدَبَهَا فَأَخْسَنَ تَأْدِيبَهَا وَعَلَمَهَا فَأَخْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَرَوَّجَهَا فَلَهُ أَجْرٌ. رواه البخاري، باب تعليم الرجل أمهه وأهله، رقم: ٩٧.

28. Abu Musā Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: There are three types of people, who will have a double reward: A man from among the people of the Book (Jew or Christian), who believed in his Prophet and (also) believed in Muḥammad Ṣallallāhu 'alaihi wasallam; a slave when he fulfils the rights (duties) of Allāh as well as the rights of his master; and a man who possessed a maid-servant and brought her up in an excellent manner and educated her with the best of knowledge and then set her free and married her, for him is a double reward. (Bukhārī)

Note: The objective of this ḥadīth is to explain that a double reward will be recorded in respect of each and every of their deeds, compared with those of others. For example, if anyone offers Ṣalāt, he will receive a tenfold reward and when anyone of them from these three persons does the same action, his reward will be twenty-fold. (Mazāhir Haque)

٢٩ - عَنْ أَوْسَطِ رَحْمَةِ اللَّهِ قَالَ: خَطَبَنَا أَبُوبَكْرٌ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَبَكَى أَبُوبَكْرٌ، فَقَالَ أَبُوبَكْرٌ: سُلُوا اللَّهُ الْمُعَافَاهُ أَوْ قَالَ: الْعَافِيَةُ فَلَمْ يُؤْتَ أَحَدٌ قَطُّ بَعْدَ الْيَقِينِ أَفْضَلَ مِنَ الْعَافِيَةِ أَوِ الْمُعَافَاهِ. رواه أحمد ٣/١

29. Awsat Rahimahullāh narrated that Abu Bakr Raḍiyallāhu 'anhu addressed us saying: A year ago Rasūlullāh Ṣallallāhu 'alaihi wasallam stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr Raḍiyallāhu 'anhu said: Ask Allāh for 'Āfiyah (well being) as no one has been given anything better than 'Āfiyah after Yaqīn (certainty in faith). (Musnad Ahmad)

٣٠ - عَنْ عُمَرِ بْنِ شَعِيبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ الَّتِي قَالَ: أَوَّلُ صَلَاحٍ هَذِهِ الْأُمَّةِ بِالْيَقِينِ وَالْزُّهْدِ وَأَوَّلُ فَسَادِهَا بِالْبَخْلِ وَالْأَمْلِ . رواه البهقى في شعب الإيمان ٤٢٧/٧

30. ‘Abdullāh ibne-‘Amr Rađiyallāhu ‘anhuma narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: The beginning of the reformation of this Ummah was due to firm belief and abstaining from worldly pleasures and the beginning of the decline of this Ummah will be due to miserliness and long hopes. (Baihaqī)

٣١ - عَنْ عُمَرِ بْنِ الْحَطَابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: لَوْ أَنْكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّاً تَوَكَّلْتُمْ لَرِزِقِنِي كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خَمَاصًا وَتَرْفَخُ بِطَانًا . رواه الترمذى وقال: هذا حديث حسن صحيح، باب فى التوكيل على الله، رقم: ٢٣٤٤

31. ‘Umar ibnil-Khaṭṭāb Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhi)

٣٢ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ غَرَّا مَعَ رَسُولِ اللَّهِ قِيلَ نَجْدٌ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ قِيلَ مَعَهُ، فَأَدْرَكَنَّهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِصَابِ، فَنَزَلَ رَسُولُ اللَّهِ وَفَرَّقَ النَّاسُ يَسْتَظِلُونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ تَحْتَ شَجَرَةً وَعَلَقَ بِهَا سِيفَهُ، وَنَمَّا نُوْمَةً فَإِذَا رَسُولُ اللَّهِ يَدْعُونَا وَإِذَا عِنْدَهُ أَغْرَابِيٌّ، فَقَالَ: إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سِيفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلَاتٌ، فَقَالَ: مَنْ يَمْنَعُكَ مِنْ؟ فَقُلْتُ: اللَّهُ ثَلَاثَةُ، وَلَمْ يُعَاْقِبْنِي وَجَلَّ

رواہ البخاری، باب من علق سيفه بالشجر، رقم: ٢٩١٠، ٤٠٠٠

32. Jābir ibne-‘Abdullāh Rađiyallāhu ‘anhuma narrated that he accompanied Rasūlullāh Ṣallallāhu ‘alaihi wasallam in an expedition towards Najd; and when Rasūlullāh Ṣallallāhu ‘alaihi wasallam was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasūlullāh Ṣallallāhu ‘alaihi wasallam dismounted and the people dispersed amongst the trees, seeking shade. Rasūlullāh Ṣallallāhu ‘alaihi wasallam rested under a tree and hung his sword on it. We slept for a while when Rasūlullāh Ṣallallāhu ‘alaihi wasallam suddenly called us, and there was a

Beduin disbeliever with him. He said: This (Beduin) drew my sword at me while I was asleep: So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allāh! Rasūlullāh Ḥallallāhu ‘alaihi wasallam did not punish him and sat down. (Bukhārī)

٣٣ - عَنْ صَالِحِ بْنِ مِسْمَارٍ وَجَعْفَرِ بْنِ بُرْقَانَ رَحِمَهُمَا اللَّهُ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْحَارِثَ بْنِ مَالِكٍ : مَا أَنْتَ يَا حَارِثَ بْنَ مَالِكٍ ! قَالَ : مُؤْمِنٌ يَا رَسُولَ اللَّهِ ، قَالَ : مُؤْمِنٌ حَقًّا ؟ قَالَ : مُؤْمِنٌ حَقًّا . قَالَ : فَإِنَّ لِكُلِّ حَقٍّ حَقِيقَةً ، فَمَا حَقِيقَةُ ذَلِكَ ؟ قَالَ : عَزَفْتُ نَفْسِي مِنَ الدُّنْيَا ، وَأَسْهَرْتُ لَنِيَّنِي ، وَأَطْمَأْتُ نَهَارِي ، وَكَانَنِي أَنْظُرْتُ إِلَى عَرْشِ رَبِّي جِئْنِي بِجَاءَ بِهِ ، وَكَانَنِي أَنْظُرْتُ إِلَى أَهْلِ الْجَنَّةِ يَتَرَوَّنَ فِيهَا ، وَكَانَنِي أَسْمَعْتُ عَوَاءَ أَهْلِ النَّارِ ، فَقَالَ النَّبِيُّ ﷺ : مُؤْمِنٌ تُؤْزَرْ قَبْلَهُ . رواه عبد الرزاق في

مصنفه، باب الإيمان والإسلام ١٢٩٦

33. Şāliḥ ibne-Mismār and Ja‘far ibne-Burqān Rahimahullāh narrate that Nabī Ḥallallāhu ‘alaihi wasallam asked Hārith ibne-Mālik: How are you, O Hārith ibne-Mālik? He replied: A Mu’min, O Rasūlullāh! He asked: A true Mu’min! He replied: A true Mu’min. Nabī Ḥallallāhu ‘alaihi wasallam said: For every truth, there is a reality. So what is the reality of your Imān? He replied: I have turned myself away from the world, and pass my nights awake (in worship) and pass my days in thirst (fasting). And as if I am seeing the ‘Arsh (Throne) of my Rabb when it shall be brought, and as if I am seeing the people of Paradise visiting one another therein, and as if I am hearing the howling of the people of the Fire! At that, Rasūlullāh Ḥallallāhu ‘alaihi wasallam said: (Hārith is) A Mu’min whose heart has been enlightened. (Muṣannaf ‘Abdur Razzāq)

٣٤ - عَنْ مَاعِزِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ ؟ قَالَ : إِيمَانُ بِاللَّهِ وَحْدَهُ ، ثُمَّ الْجِهَادُ ، ثُمَّ حَجَّةُ بَرَّةَ ، تَفَضُّلُ سَائِرِ الْعَمَلِ كَمَا بَيْنَ مَطْلَعِ الشَّمْسِ إِلَى مَغْرِبِهَا . رواه
احمد ٤٤٢

34. Mā‘iz Radiyallāhu ‘anhu narrates that Nabī Ḥallallāhu ‘alaihi wasallam was asked which of the deeds are most virtuous? He said: Imān on Allāh the One, then Jihād, and then an accepted Hajj. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Ahmad)

٣٥ - عن أبي أمامة رضي الله عنه قال: ذكر أصحاب رسول الله ﷺ يوماً عنده الدنيا، فقال رسول الله ﷺ: ألا تسمعون؟ ألا تسمعون؟ إن البذادة من الإيمان، إن البذادة من الإيمان يعني: التفحّل. رواه أبو داود، باب الهوى عن كثير من الإرها، رقم: ٤١٦١

35. Abu Umāmah Raḍiyallāhu ‘anhu narrates that one day the Ṣahābah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam mentioned about the (luxuries of the) world in his presence. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam (drawing the attention of the Ṣahābah to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from Imān. Verily, a simple, humble hardy life emanates from Imān. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person's skin becomes dry. (Abu Dāwūd)

Note: This does not mean that Imān is limited to a hardy life but Imān encompasses within itself numerous distinguished qualities.

٣٦ - عن عمرو بن عبسة رضي الله عنه قال: فاي الإيمان أفضى؟ قال: الهجرة، قال: فما الهجرة؟ قال: تهجير المسوء. (وهو بعض الحديث) رواه أحمد / ٤١٤

36. ‘Amr ibne-‘Abasah Raḍiyallāhu ‘anhu asked: Which Imān is the best? Nabī Ṣallallāhu ‘alaihi wasallam replied: *Hijra* (generally it means migration). And then asked: What is *Hijra*? Nabī Ṣallallāhu ‘alaihi wasallam replied: To forsake evil. (Masnad Ahmad)

٣٧ - عن سفيان بن عبد الله الثقفي رضي الله عنه قال: قلت يا رسول الله! قل لي في الإسلام قولًا لا أسأله عنه أحدًا بعدك، وفي حديث أبيأسامة: غيرك، قال: قل آمنت بالله ثم استقم. رواه مسلم، باب جامع أوصاف الإسلام، رقم: ١٥٩

37. Sufyān ibne-‘Abdullāh Aththaqafī Raḍiyallāhu ‘anhu narrated that I asked: O Rasūlullāh! Tell me something most important about Islām, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein. (Muslim)

Note: First, to believe in Allāh and in all of His attributes, then comply with His Commandments and those of His Messenger. This Imān and compliance thereof ought not to be transitional but should be held steadfastly to. (Mazāhir Haque)

٣٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْإِيمَانَ يُخْلُقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلُقُ الثَّوْبَ الْحَلِيقَ فَأَسْتَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ. رواه الحاكم وقال: هذا حديث لم يخرج في الصحيحين ورواه مصريون ثقات، وقد احتاج مسلم في الصحيح، ووافقه النسبي ٤١

38. ‘Abdullāh ibne-‘Amr ibnil-Āṣ Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the Īmān in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allāh to renew the Īmān in your hearts. (Mustadrak Ḥākim)

٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَجَوَّزُ لِي عَنْ أُمْتي مَا وَسَوَّستُ بِهِ صَدُورُهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ. رواه البخاري، باب الخطأ والنسيان في العناية ٢٥٢٨، رقم: ٤٠٠٠

39. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily, Allāh has forgiven my Ummah the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them. (Bukhāri)

٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنفُسِنَا مَا يَتَعَاظِمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ، قَالَ: أَوْ قَدْ وَجَدْتُمُوهُ؟ قَالُوا: نَعَمْ، قَالَ: ذَلِكَ صَرِيحُ الْإِيمَانِ. رواه مسلم، باب بيان الوسعة في الإيمان ٤٠٠٠، رقم: ٣٤٠

40. Abu Hurairah Raḍiyallāhu ‘anhu narrates that some of the Sahābah Raḍiyallāhu ‘anhum came to Nabī Ṣallallāhu ‘alaihi wasallam and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure Īmān. (Muslim)

Note: This means that when these thoughts instigate you; and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect Īmān. (Nawawī)

٤١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْثُرُوا مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ أَنْ يَحَالَ بِيَنْكُمْ وَبَيْهَا. رواه أبو يعلى بإسناد جيد قوي، الترغيب ٤٦/٢

41. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh

Şallallāhu ‘alaihi wasallam said: Testify frequently *Lā ilāha illallāh* (None is worthy of worship except Allāh) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya‘lā, Targhib)

٤٤ - عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ اللَّهَ إِلَّا هُوَ دَخَلَ الْجَنَّةَ. رواه مسلم، باب الدليل على أن من مات ، رقم: ١٣٦

42. ‘Uthmān ibn-‘Affān Rādiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: He, who died knowing (and believing) that there is none worthy of worship except Allāh, will enter Paradise. (Muslim)

٤٣ - عَنْ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّ اللَّهَ حَقٌّ دَخَلَ الْجَنَّةَ. رواه أبو يعلى في مستند ١٥٩ / ١٥٩

43. ‘Uthmān ibn-‘Affān Rādiyallāhu ‘anhu narrates that Rasūlullāh Şallallāhu ‘alaihi wasallam said: He, who died knowing that Allāh is True and He exists, will enter Paradise. (Musnad Abu Ya‘lā)

٤٤ - عَنْ عَلَىٰ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَنْ أَفَرَّ لِنِي بِالتَّوْحِيدِ دَخَلَ حِصْنِي وَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي. رواه الشيرازي وهو حديث صحيح، الجامع الصغير ٢٤٣ / ٢

44. ‘Alī Rādiyallāhu ‘anhu narrates that Nabī Şallallāhu ‘alaihi wasallam said in a Ḥadīth Qudsī that Allāh Ta‘ālā says: Indeed I am Allāh, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirāzī, Jāmi-‘us-Saghir)

٤٥ - عَنْ مَكْحُولٍ رَحْمَةُ اللَّهِ يُحَدِّثُ قَالَ: جَاءَ شَيْخٌ كَبِيرٌ هَرَمٌ قَدْ سَقَطَ حَاجِنَاهُ عَلَى عَيْنِيهِ فَقَالَ: يَا رَسُولَ اللَّهِ! رَجَلٌ غَدَرَ وَفَجَرَ وَلَمْ يَدَعْ حَاجَةً وَلَا دَاجَةً إِلَّا افْتَصَفَهَا بِيَمِينِهِ، لَوْ قُسِّمَتْ خَطِيئَتُهُ بَيْنَ أَهْلِ الْأَرْضِ لَا وَبَقَثُمْ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ النَّبِيُّ ﷺ: أَسْلَمْتَ؟ فَقَالَ: أَمَا أَنَا فَأَشَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَقَالَ النَّبِيُّ ﷺ: فَإِنَّ اللَّهَ عَافَرُ لَكَ مَا كُنْتَ كَذَلِكَ وَمُبْدَلٌ سَيِّئَاتِكَ حَسَنَاتِ فَقَالَ: يَا رَسُولَ اللَّهِ! وَغَدَرَاتِي وَفَجَرَاتِي؟ فَقَالَ: وَغَدَرَاتِكَ وَفَجَرَاتِكَ، فَوَلَى الرَّجُلُ يُكَبِّرُ وَيَهَلَّ. الفسر لابن كثير ٣٤٠ / ٣

45. Makhūl Raḥimahullāh narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasūlallāh A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked: Have you embraced Islām? He replied: As for me, I bear witness that there is none worthy of worship except Allāh, Alone, without partner, and that Mūhammad is His slave and Messenger.

Nabī Ṣallallāhu ‘alaihi wasallam said: Then, indeed Allāh will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this Kalimah. At this, the old man exclaimed: O Rasūlallāh! And my betrayals and my fornication? Nabī Ṣallallāhu ‘alaihi wasallam replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): *Allāhū Akbar, Lā ilāha illallāh.* (Tafsīr ibn Kathīr)

٤٦ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُؤُوسِ الْخَلَقِ يَوْمَ الْقِيَامَةِ فَيُنَشِّرُ عَلَيْهِ تِسْعَةَ وَتِسْعَنَ سِجَالًا، كُلُّ سِجَلٍ مِثْلُ مَدَّ الْبَصَرِ ثُمَّ يَقُولُ: أَتَنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظَلَمْكَ كُتُبِيَ الْحَافِظُونَ؟ يَقُولُ: لَا، يَا رَبَّا فَيَقُولُ: أَفَلَكَ عَذْرٌ؟ فَيَقُولُ: لَا، يَا رَبَّا فَيَقُولُ: بَلِي، إِنَّكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمٌ عَلَيْكَ الْيَوْمَ، فَيَخْرُجُ بِطَاقَةً فِيهَا أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: اخْضُرْ وَرَزْنَكَ، فَيَقُولُ: يَا رَبَّا مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجَالَاتِ؟ فَقَالَ: إِنَّكَ لَا تُظْلَمُ. قَالَ: فَتُرْضَعُ السِّجَالَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجَالَاتُ وَثَقَلَتِ الْبِطَاقَةُ، وَلَا يَنْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء فيمن

يمررت، رقم: ٢٦٣٩

46. ‘Abdullāh ibne-‘Amr ibnil ‘Āṣ Radiyallāh ‘anhuma narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Indeed Allāh will summon a man from my Ummah in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allāh) will ask: Do you deny

anything (written) here? Have My scribes done any injustice to you? He will say: No, my Rabb. Allāh will say: Have you got any excuse for it? He will reply: No, my Rabb. Allāh will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a piece of paper will be brought forth written therein will be these words:

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

Then Allāh will say: Go and have it weighed. He will say: O my Rabb, what is (the weight of) this paper as compared to all of these scrolls? Allāh will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allāh. (Tirmidhi)

٤٧ - عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ عَنْدَ مَوْتِي بِهَا إِلَّا حَجَبَتْهُ عَنِ النَّارِ يَوْمَ الْقِيَامَةِ، وَفِي رِوَايَةِ: لَا يَلْقَى اللَّهُ بِهِمَا أَحَدٌ يَوْمَ الْقِيَامَةِ إِلَّا دُخُلَ الْجَنَّةَ عَلَى مَا كَانَ فِيهِ. رواه أحمد والطبراني في الكبير والأوسط ورجاله ثقات، مجمع الروايات ١٩٥

47. Abu ‘Amrah Al Ansārī Raḍiyallāhu ‘anhu narrates that Nabi Sallallāhu ‘alaihi wasallam said: I bear witness that there is none worthy of worship except Allāh, and that I am His Messenger. Any slave (of Allāh) who meets Allāh with this belief, this Kalīnah will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allāh on the day of Judgement testifying these two, (Oneness of Allāh and Prophethood of Muḥammad Ṣallallāhu ‘alaihi wasallam) shall enter Paradise, despite all his sins. (Musnad Ahmād, Tabarānī, Majma-‘uz-Zawāid)

Note: Commentators in the light of this and similar ahādīth state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allāh or after he has withstood punishment. (Mu‘āriful Ḥadīth)

٤٨ - عَنْ عَبْتَانَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَشْهُدُ أَحَدٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَيَدْخُلُ النَّارَ، أَوْ تَطْعُمُهُ. (وهو بعض الحديث) رواه مسلم، باب الدليل على أن من مات ، ، ، ، رقم: ١٤٩

48. ‘Itbān ibne-Mālik Radīyallāhu ‘anhu narrates that Nabi Ḳallallāhu ‘alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

٤٩ - عَنْ أَبِي قَتَادَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَذَلِكَ بِهَا لِسَانُهُ وَاطْمَانَ بِهَا قَلْبُهُ لَمْ تَطْعُمْهُ النَّارُ. رواه البهقي في شعب الإيمان ٤١/١

49. Abu Qatādah Raḍiyallāhu ‘anhu narrates from his father that Rasūlullāh Ḳallallāhu ‘alaihi wasallam said: He who bears witness that there is none worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Baihaqī)

٥٠ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ نَفْسٍ تَمُوتُ وَهِيَ تَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ يَرْجِعُ ذَلِكَ إِلَى قَلْبِ مُؤْمِنٍ إِلَّا غَفَرَ اللَّهُ لَهُ. رواه أحمد ٢٢٩

50. Mu’ādh ibne-Jabal Radīyallāhu ‘anhu narrates that Nabi Ḳallallāhu ‘alaihi wasallam said: Anyone who dies, bearing witness with the certainty of his heart that there is none worthy of worship but Allāh and that I am His Messenger, will be forgiven by Allāh. (Musnad Aḥmad)

٥١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ - وَمَعَاذَ رَدِيقَةَ عَلَى الرَّحْلِ - قَالَ: يَا مَعَاذَ بْنَ جَبَلٍ! قَالَ: لَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدِيَكَ، قَالَ: يَا مَعَاذَ! قَالَ: لَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدِيَكَ ثَلَاثَةٌ! قَالَ: مَا مِنْ أَحَدٍ يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، صِدْقًا مَنْ قَلَبَهُ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ قَالَ: يَا رَسُولَ اللَّهِ! أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيُسْتَبِشُوا؟ قَالَ: إِذَا يَتَكَلُّوا، وَأَخْبِرُ بِهَا مَعَاذَ عِنْدَ مَوْتِهِ تَائِثًا. رواه البخاري، باب من خص بالعلم قوماً ، ، ، رقم: ١٢٨

51. Anas ibne-Mālik Radīyallāhu ‘anhu narrates that Rasūlullāh

Šallallāhu ‘alaihi wasallam said, while Mu‘ādh Rađiyallāhu ‘anhu was riding behind him on the same camel’s saddle: O Mu‘ādh ibne-Jabal! Mu‘ādh replied: Here I am at your service, may you be blessed, O Rasūlallāh! He again said: O Mu‘ādh! He again replied: Here I am at your service, may you be blessed, O Rasūlallāh! May you be blessed, this happened thrice, then Rasūlullāh Šallallāhu ‘alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that Muḥammad is His Messenger truthfully from his heart, then Allāh will forbid him from the Fire. Mu‘ādh said: O Rasūlallāh! Should I not inform people that they may rejoice? He replied: Consequently, they will depend on this alone (and give up their good deeds). However, Mu‘ādh Rađiyallāhu ‘anhu narrated this ḥadīth, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhārī)

Note: Commentators give two explanations to the Ahādīth in which Hell (Fire) is forbidden, only on bearing witness of *Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh* “There is none worthy of worship except Allāh and Muhammad is the Messenger of Allāh”. One is deliverance from eternal Punishment of Hell, i.e. they would not be in Hell forever like unbelievers or polytheists, though they would be in Hell for such time until Punishment for their sins is over. The second meaning is that bearing testimony to *Lā ilāha illallāhu Muḥammad-ur-Rasūlullāh* encompasses the whole of Islām. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islām. (Mazāhir Haque)

٥٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قِبْلِ نَفْسِهِ . (وهو بعض الحديث) رواه البخاري، باب صفة الجنة والنار، رقم: ٦٥٧٠ .

52. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: He will be the most blessed by my intercession on the Day of Resurrection who says *Lā ilāha illallāh* with all the sincerity of his heart. (Bukhārī)

٥٣ - عَنْ رَفَاعَةَ الْجَهْنَىِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَشْهَدُ عِنْدَ اللَّهِ لَا يَمُوتُ عَبْدٌ يَشَهِدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّىٰ رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ، ثُمَّ يُسَدِّدُ إِلَّا سَلَكَ فِي الْجَنَّةِ . (الحديث) رواه أحمد، ١٦٤

53. Rifā'ah Al Juhanī Rađiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: I testify before Allāh that any slave of Allāh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allāh, and that I am the Messenger of Allāh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Ahmād)

٤٥ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا عَنْدَ حَقًا مِنْ قَلْبِهِ فَمَوْتُ عَلَى ذَلِكَ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ، لَا إِلَهَ إِلَّا اللَّهُ. رواه

الحاكم و قال : هذا حديث صحيح على شرط الشيوخين ولم يخرجاه وافقه الذهبي ١/٧٢

54. 'Umar ibn-Khaṭṭāb Rađiyallāhu 'anhu said: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily I know a Kalimah, which no slave of Allāh says truthfully from his heart, and then dies in that state, except that Allāh will surely forbid him from the Fire; that Kalimah is *Lā ilāha illallāh*. (Mustadrak Ḥākim)

٤٥ - عَنْ عِيَاضِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ رَفِعَهُ قَالَ: إِنَّ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً، عَلَى اللَّهِ كَرِيمَةً، لَهَا عَنْدَ اللَّهِ مَكَانٌ، وَهِيَ كَلِمَةٌ مِنْ قَالَهَا صَادِقًا أَدْخِلَهُ اللَّهُ بَهَا الْجَنَّةَ وَمَنْ قَالَهَا كَاذِبًا حَقَنْتَ دَمَهُ وَأَحْرَزَتْ مَالَهُ وَلَقَى اللَّهُ غَدَّا فَحَاسِبَهُ. رواه البزار و رجاله موثقون، مجمع الزوائد ١/١٧٤

55. Iyyād Al Anṣārī Rađiyallāhu 'anhu ascribes to Rasūlullah Ṣallallāhu 'alaihi wasallam that he said: Verily *Lā ilāha illallāh* is a Kalimah regarded precious by Allāh. It has with Allāh a high status. And it is a Kalimah that he who says it truthfully, Allāh will send him to Paradise, and he who says it insincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allāh on the Day of Judgement, He will take him into account. (Bazzār, Majma-'uz-Zawāid)

Note: The Kalimah becomes a source of protection for one's life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

٤٦ - عَنْ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ: مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ يُصَدِّقُ قَلْبَهُ لِسَانَهُ دَخَلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ. رواه أبو يعلى ١/٦٨

56. Abu Bakr Ṣiddīq Rađiyallāhu 'anhu narrates that Nabī Ṣallallāhu

'alaihi wasallam said: He who bears witness to *Lā ilāha illallāh*-- there is none worthy of worship except Allāh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya'la)

٥٧ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَبْشِرُوكُمْ وَبَشِّرُوا مَنْ وَرَاءَ كُمْ أَنَّهُ مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَادِقًا بِهَا دَخَلَ الْجَنَّةَ. رواه احمد والطبراني في الكبير ورجاله ثقات، مجمع الرواية ١٥٩/١

57. Abu Mūsā Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Take good news, and give good news to others, that he, who bears witness to *Lā ilāha illallāh*-- there is none worthy of worship except Allāh and is truthful in his testimony thereof, will enter Paradise. (Musnad Aḥmad, Tabarānī, Majma-‘uz-Zawāid)

٥٨ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ مُخْلِصًا دَخَلَ الْجَنَّةَ. مجمع البحرين في زوائد المعجمين ٥٦/١ قال المحقق: صحيح لجميع طرقه

58. Abu Darda Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allāh, and that Muḥammad is His slave and Messenger. (Majma-‘ul-Bahrain)

٥٩ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِي عَارِضَتِ الْجَنَّةِ مَكْتُوبًا ثَلَاثَةَ أَسْطُرٍ بِالذَّهَبِ، السَّطْرُ الْأَوَّلُ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، وَالسَّطْرُ الثَّانِي: مَا قَدَّمْنَا وَجَدْنَا وَمَا أَكَلْنَا رَبِحْنَا وَمَا حَلَفْنَا خَسِرْنَا، وَالسَّطْرُ التَّالِثُ: أُمَّةٌ مُذْنِيَّةٌ وَرَبَّ غَفُورٍ. رواه الرافعى وابن السجاف وهو حديث صحيح، الجامع الصغير ٦٤٥/١

59. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: *Lā ilāha illallāh Muḥammad-ur-Rasūlullāh* (There is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what

we had left behind, was a loss. And the third line read: Sinful Ummah and Ever Forgiving Rabb. (Jāmi-'us-Şaghīr)

٦٠ - عَنْ عَبْيَانَ بْنِ مَالِكٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَنْ يُؤْفَى عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ إِلَّا حَرَمَ اللَّهُ عَلَيْهِ النَّارَ. رواه البخاري، باب العمل الذي يسغى به وجه الله تعالى، رقم: ٦٤٢٣

60. Itbān ibne-Mālik Al Anṣārī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said *Lā ilāha illallāh* seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhārī)

٦١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ فَارَقَ الدُّنْيَا عَلَى الإِخْلَاصِ لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، فَأَرَقَهَا وَاللَّهُ عَنْهُ رَاضٍ. رواه الحاكم وقال: هذا حديث صحيح الاستاد ولم يخر جاه وافقه الذهبى ٢٣٢ / ٢

61. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who departs from the world with sincere belief in Allāh alone Who has no partners, and having established Ṣalāt and paid Zakāt, departs in such a state that Allāh is pleased with him. (Mustadrak Ḥākim)

Note: Sincere belief means that he was obedient from the core of his heart.

٦٢ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَدْ أَفْلَحَ مَنْ أَخْلَصَ قَلْبَهُ لِلْإِيمَانِ وَجَعَلَ قَلْبَهُ سَلِيمًا وَلَسَانَهُ صَادِقًا وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيقَتُهُ مُسْتَقِيمَةً وَجَعَلَ أَذْنَهُ مُسْتَمِعَةً وَعَيْنَهُ نَاطِرَةً.

(الحديث) رواه أحمد ١٤٧ / ٥

62. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, he is successful who has sincerely dedicated his heart to Īmān and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his *Nafs*, the innerself, satisfied (by the rememberence of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of Īmān). (Musnad Aḥmad)

٦٣ - عن جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ. رواه مسلم، باب الدليل على من مات، رقم: ٤٧٠، ٤٠٠٠.

63. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhuma said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire. (Muslim)

٦٤ - عن عَبَادَةَ بْنِ الصَّامِيتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ النَّارَ. عمل اليوم والليلة للسائل، رقم: ١١٢

64. ‘Ubādah ibne-Şāmit Raḍiyallāhu ‘anhu said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who died not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him. (‘Amalul Yaumi wal Lailah lin Nasaī)

٦٥ - عن التَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ يَقُولُ: مَنْ مَاتَ وَهُوَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا فَقَدْ حَلَّتْ لَهُ مَغْفِرَةً. رواه الطبراني في الكبير وإسناده لا يأس به، مجتمع الزوائد / ١٦٤

65. Nawwās ibne-Sam‘ān Raḍiyallāhu ‘anhu narrates that he heard Nabī Ṣallallāhu ‘alaihi wasallam saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him. (Tabarānī, Majma-‘uz-Zawāid)

٦٦ - عن مَعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: يَا مَعَاذًا! هَلْ سَمِعْتَ مُنْدُ اللَّيْلَةِ حِسَّاً؟ قُلْتُ: لَا.. قَالَ: إِنَّهُ أَتَانِي آتِيَ مِنْ رَبِّي، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أَخْرُجُ إِلَى النَّاسِ فَأَبْشِرُهُمْ، قَالَ: دَعْهُمْ فَلَيُسْتَبِقُوا الصَّرَاطَ. رواه الطبراني في الكبير / ٥٩/٢٠

66. Mu‘ādh Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam asked: O Mu‘ādh! Did you hear a sound last night? I replied: No. Nabī Ṣallallāhu ‘alaihi wasallam then said: Verily, an angel came to me from my Rabb, and gave me the good tidings that whoever from my Ummah dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasūlullāh! Should I not go out to the people and give them these good tidings? Nabī Ṣallallāhu ‘alaihi

wasallam replied: Leave them on their own, so that they may compete in righteousness. (Tabarānī)

٦٧ - عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الْبَيْهِقِيِّ قَالَ: يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟ قَالَ: قُلْتُ: إِنَّ اللَّهَ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لَا يُعَذَّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا.

(الحديث) رواه مسلم، باب الدليل على أن من مات، رقم: ١٤٤

67. Mu‘ādh ibne-Jabal Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: O Mu‘ādh! Do you know what is Allāh’s right upon His slaves and what are the slave’s rights upon Allāh? I replied: Allāh and His Rasūl know best. He said: Indeed, Allāh’s right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave’s rights upon Allāh Subḥānahū wa Ta‘ālā is that He will not punish anyone who does not ascribe any partner to Him. (Muslim)

٦٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ هُوَ قَالَ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا وَلَا يَقْتُلُ نَفْسًا لِقَدِيْرَ اللَّهِ وَهُوَ حَقِيقُ الظَّاهِرِ. رواه الطبراني في الكبير وفي إسناده ابن لهيعة، مجمع الرواية ١٦٧، ابن لهيعة صدوق، تقييد المذهب

68. Ibne-‘Abbās Rađiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He, who meets Allāh not ascribing any partner to Him, and not having killed anyone, will meet Allah with the least burden on his back. (Tabarānī, Majma-‘uz-Zawāid)

٦٩ - عَنْ جَرِيرِ رَضِيَ اللَّهُ عَنْهُ عَنِ الْبَيْهِقِيِّ قَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا وَلَمْ يَتَنَدَّ بِدِمْ حَرَامٍ أَدْخِلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَ. رواه الطبراني في الكبير ورجله موثقون، مجمع الرواية ١٦٥

69. Jarir Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who dies, not ascribing any partner to Allāh, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires. (Tabarānī, Majma-‘uz-Zawāid)

BELIEF IN THE UNSEEN

Believing in Allāh Ta‘ālā and in the Unseen Truths, and believing in all that Rasūlullāh Ṣallallāhu ‘alaihi wasallam has presented as a certainty, and rejecting material experiences, human perceptions and mortal pleasures, if they are contrary to what has been revealed to Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

Belief in Allāh Ta‘ālā and His Attributes, His Messenger, and in Predestination.

VERSES OF QUR’ĀN

(When the Jews and Christians said as our Qiblah and that of the Muslims is the same, how can we be punished? Answering these thoughts) Allāh Subḥānahū wa Ta‘ālā said:

It is not righteousness that you turn your faces towards the East or towards the West but the righteousness is this that they believe in Allāh and the Last Day,

قال الله تعالى:

لَيْسَ الَّذِي أَنْتُمْ تُولُوا وُجُوهُكُمْ فِيَّ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الَّذِي مَنْ يَأْمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَاتِيَّةَ

and in the angels, and the Books, and the Prophets; and given their wealth, for love of Him to relatives, the orphans, the needy and the traveller and to those who ask, and to set slaves free and establish Ṣalāt and give Zakāt. And those who fulfill their oaths (treaty) when they make one, and those who are patient in extreme poverty and illness, and at the time of stress during battle. Such are the truthful and such are the pious.

Al-Baqarah 2:177

وَالْكِتَبِ وَالنَّبِيِّنَ وَءَاقَ الْمَالَ عَلَىٰ
حُبِّهِ، دَوِيَ الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّاَلِيلِ
وَفِي الرِّقَابِ وَأَقَامَ الْصَّلَاةَ وَءَاقَ
الزَّكُوَةَ وَالْمُؤْمِنُونَ يَعْمَدُهُمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ
وَجِئَنَ النَّاسُ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُنَّقُونَ ﴿١٧٧﴾ [القراءة: ١]

Allāh Subḥānahū wa Ta‘ālā says:

O mankind! Remember Allāh’s favours to you! Is there any Creator other than Allāh Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him).

Fātiḥ 35: 3

Allāh Subḥānahū wa Ta‘ālā says:

The Originator of the heavens and the earth! How can He have a child when He has no wife, and He created all things and is the Knower of all things?

Al-An‘ām 6:101

وَقَالَ تَعَالَىٰ :
يَأَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ
مِنْ خَلِيقٍ غَيْرَ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ
تُوْفِكُونَ ﴿٣﴾ [فاطر: ٣]

Allāh Subḥānahū wa Ta‘ālā says:

Have you seen the semen that you emit (in the womb of the women)?

وَقَالَ تَعَالَىٰ :
بِإِيمَنِ الْمَسَنَوَاتِ وَالْأَرْضِ أَنَّ يَكُونُ لَهُ
وَلَدٌ وَأَنَّهُ تَكُنْ لَهُ صَنْجِيدٌ وَخَلَقَ كُلَّ
شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ [الأنعام: ١٠١]

وَقَالَ تَعَالَىٰ :
أَفَرَأَيْتُمْ مَا تُثْنِيُونَ ﴿٦﴾

Do you create it (transform this semen into a perfect human being), or are We the Creator?

Al-Wāqi‘ah 56:58-59

Allāh Subḥānahū wa Ta‘ālā says:

Have you seen that which you cultivate (sow into the ground)? Is it you who cause it to grow, or are We the Grower?

Al-Wāqi‘ah 56:63-64

Allāh Subḥānahū wa Ta‘ālā says:

Have you observed the water which you drink? Is it you who cause it to come down from the rain-clouds, or are We the Causer?

If We willed We could turn it bitter. Why then do you not give thanks?

Have you observed the fire that you kindle? Is it you who have grown the tree that serves as its fuel, or were We the Grower?

Al-Wāqi‘ah 56:68-72

Allāh Subḥānahū wa Ta‘ālā says:

Indeed, Allāh is the One Who splits the seed and the pit (of fruits etc. for sprouting). He brings forth the living from the dead, and the dead from the living. Such is Allāh. How then are you turning away?

أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَلَقُونَ

[الواقعة: ٥٨-٥٩]

وَقَالَ تَعَالَى :

أَفَرَبِّيْمَ مَا تَحْرُوْنَ

أَنْتُمْ تَرْعَوْنَهُ أَمْ نَحْنُ الْزَّارِعُوْنَ

[الواقعة: ٦٣-٦٤]

وَقَالَ تَعَالَى :

أَفَرَبِّيْمَ الْمَاءَ الَّذِي نَسْرَيْوْنَ

أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُرْبَزِ أَمْ نَحْنُ الْمُنْزَلُوْنَ

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا

نَشَكُوْنَ

أَفَرَبِّيْمَ النَّارَ الَّتِي تُؤْرُوْنَ

أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشَعُوْنَ

[الواقعة: ٦٨-٧٢]

وَقَالَ تَعَالَى :

إِنَّ اللَّهَ فَالِئِقُ الْحَيٌّ وَالْمَوْتَ يُخْرِجُ

الْحَيَّ مِنَ الْمَيْتَ وَمُخْرِجُ الْمَيْتَ مِنَ

الْحَيَّ ذَلِكُمْ اللَّهُ فَإِنَّ

مُؤْفَكُوْنَ

He is the Cleaver of the daybreak; and He has appointed the night for resting in tranquility, and the sun and the moon for calculating (time). That is the measuring of the Mighty, the Wise.

And He is the One Who has set for you the stars that you may be guided by them, in your course in the darkness of the land and the sea. We have explained Our revelations for people who have knowledge.

And He is the One Who has produced you from a single soul, and has given you a place of residing (on the earth) and then an abode (in your graves). We have explained Our revelations for people who have understanding.

And He is the One Who sends down water from the sky, with which We bring forth vegetation of every kind and from them We bring forth green blades, from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen of which spring lush bunches bending with their weight; and gardens of grapes, and olive, and pomegranate, alike (featured) and unlike. Look at their fruits when they bear fruit and ripen. Indeed, herein verily are signs for those who believe.

Al-An'am 6:95-99

فَالِّيْلُ سَكَنٌ
وَالشَّمْسُ وَالْقَمَرُ حُتَّبَانٌ ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيِّ

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ
لِتَهْتَدُوا بِهَا فِي ظُلْمَتِ
الَّأَرْضِ وَالْبَحْرِ قَدْ فَصَلَّنَا
الآيَاتِ لِقَوْمٍ يَعْلَمُونَ

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ
نَفْسٍ وَحْدَةٍ فَسُرِّرْتُمْ وَمُسْتَوِّدُ
قَدْ فَصَلَّنَا الآيَاتِ لِقَوْمٍ
يَفْقَهُونَ

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ بَاتَ كُلُّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضْرًا نَخْرُجُ مِنْهُ
حَيَا مُتَرَاسِكًا وَمَنْ أَنْخَلَ مِنْ
طَلَعِهَا قَنْوَانٌ دَائِيَّةٌ وَجَنَّتِ مَنْ
أَعْنَبَ وَالرَّيْسُونَ وَالرُّمَانَ مُشْتَبِهًا
وَغَيْرَ مُتَشَبِّهٌ أَنْظَرْوَا إِلَيَ شَمْرَةٍ إِذَا
أَنْمَرَ وَيَنْتَهُ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ
لِقَوْمٍ يُؤْمِنُونَ

[الأعْمَام: ٩٥-٩٩]

Allāh Subḥānahū wa Ta‘ālā says:

So praise be to Allāh, Sustainer of the heavens, and Sustainer of the earth, the Sustainer of the worlds.

And to Him (Alone) belongs Majesty in the heavens and the earth. And He is the Mighty, the Wise.

Al-Jātiyah 45: 36-37

وقال تعالى:

فَلَيْلُهُ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ

رَبِّ الْعَالَمَيْنَ

وَلَهُ الْكَبِيرِيَّةُ فِي السَّمَاوَاتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

[الجاثية: ٣٦-٣٧]

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:

Say! O Allāh! Possessor of Sovereignty! You give Sovereignty to whom You will, and You withdraw Sovereignty from whom You will. You exalt whom You will, and You abase whom You will. In Your Hand is (all) the good. Indeed, You are able to do all things.

You cause the night to pass into the day and You cause the day to pass into night, and You bring forth the living from the dead and the dead from the living, and You give sustenance to whom You choose without limit.

Āle ‘Imrān 3:26-27

وقال تعالى:

قُلْ أَللَّهُمَّ مَلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ

مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ وَمَنْ تَشَاءُ

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ

سِرِّكَ الْعَيْمَرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ

فَدِيرُ

تُولِّي لَيْلَ فِي النَّهَارِ وَتُولِّي نَهَارَ فِي

اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيَّ وَتَرْزُقُ مَنْ

تَشَاءُ بِغَيْرِ حِسَابٍ

[آل عمران: ٢٦-٢٧]

Allāh Subḥānahū wa Ta‘ālā says:

And with Him (Allāh) are the keys of the unseen (of which) none but He knows. And He knows what is in the land and in the sea. And there is not a leaf that falls

وقال تعالى:

وَعِنْدَهُ مَفَاتِحُ الْعَيْنِ لَا يَعْلَمُهَا

إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ

but that He knows about it, and not a grain (seed) in the darkness of the earth, nor a thing alive (organic), or dry (inorganic) but that (it is noted) in a clear record.

And He is the One Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day. And He brings you back to life each day that a term appointed (your life period) be fulfilled. And afterward unto Him is your return. Then He will proclaim unto you what you used to do.

Al-An'am 6:59-60

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:

Say: Shall I choose for a protecting friend other than Allāh, the Originator of the heavens and the earth, Who feeds and is never fed?

Al-An'am 6:14

Allāh Subḥānahū wa Ta‘ālā says:

- And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure.

Al-Hijr 15:21

Allāh Subḥānahū wa Ta‘ālā says:

Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allāh belongs all honour and power.

An-Nisā 4:139

إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ
الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي
كِتَابٍ مُّبِينٍ

وَهُوَ الَّذِي يَتَوَفَّكُمْ بِالَّيْلِ وَيَعْلَمُ
مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ
فِيهِ لِيُقْضَى أَجَلُكُمْ مُّسَمًّى ثُمَّ إِلَيْهِ
مَرْجِعُكُمْ ثُمَّ يُنَتَّشِكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ

[الأنعام: ٥٩ - ٦٠]

وقال تعالى:

قُلْ أَغَيْرَ اللَّهِ أَنْتَ خَيْرٌ وَلَيْا فَاطِرُ السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ

[الأعاصير: ١٤]

وقال تعالى:

وَلَمْ يَنْقُضْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ
وَمَا نَزَّلْهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

[الحجر: ٢١]

وقال تعالى:

أَيْنَنَفَوْتَ عِنْدَهُمْ الْعَزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ
جِئْنَا [النساء: ١٣٩]

Allāh Subḥānahū wa Ta‘ālā says:

And so many a moving (living) creature carry not their own provision. Allāh provides for them and for you. He is the Hearer, the Knower.

Al-Ankabūt 29:60

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:

Say (to mankind): what do you think, if Allāh took away your hearing and your sight and sealed your hearts, Who is there other than Allāh Who could restore it for you? See how We display Our revelations to them? Yet still they turn away.

Al-An‘ām 6:46

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam

Say (to mankind): Have you considered, if Allāh made the night unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you the light? Will you then not hear?

Say (to mankind): Have you considered, if Allāh made the day unending for you till the Day of Resurrection, is there anyone apart from Allāh who could bring you night wherein you rest? Will you then not see?

Al-Qaṣāṣ 28: 71-72

وَقَالَ تَعَالَى :

وَكَانُوا مِنْ دَّيَّنَةٍ لَا يَحْمِلُ رِزْقَهَا
اللَّهُ يَرْزُقُهَا وَإِلَيْا كُمْ وَهُوَ السَّمِيعُ
الْعَلِيمُ

[العنكبوت: ٦٠]

وَقَالَ تَعَالَى :

قُلْ أَرَأَيْتُمْ إِنْ أَخْذَ اللَّهُ سَمْعَكُمْ
وَأَبْصَرَكُمْ وَخَنَمْ عَلَى قُلُوبِكُمْ مَنْ إِلَّا اللَّهُ عَلَيْهِ
اللَّهُ يَأْتِيْكُمْ بِهِ أَنْظُرْ كَيْفَ نَصْرَفُ
الآيَاتِ ثُمَّ هُمْ يَصْدِقُونَ

[الأعماں: ٤٦]

وَقَالَ تَعَالَى :

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَيْنَكُمْ
آيَلَلْ سَرَمَدًا إِلَى يَوْمِ الْقِيَمَةِ مَنْ إِلَّا
غَيْرُ اللَّهِ يَأْتِيْكُمْ بِضَيْاءِ أَفَلَا
سَمَعُونَ

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمْ
النَّهَارَ سَرَمَدًا إِلَى يَوْمِ الْقِيَمَةِ
مَنْ إِلَّا اللَّهُ غَيْرُ اللَّهِ يَأْتِيْكُمْ بِلَيْلَ
شَكُونَتِ فِيهِ أَفَلَا تُبْصِرُونَ

[القصص: ٧١-٧٢]

Allāh Subḥānahū wa Ta‘ālā says:

And of His signs are the ships, like (floating) mountains in the sea;

If He wills, He calms the wind so that they keep still upon its surface. Indeed, herein are signs for every patient and grateful (heart).

Or (if He wills), He causes them to perish, on account of that which they have earned and He forgives much.

Ash-Shūrā 42: 32-34

Allāh Subḥānahū wa Ta‘ālā says:

And indeed We had given Dāwūd grace from Us (by saying): O hills Glorify Allāh with him! And (O) birds you also. And We made the iron soft for him.

Sabā 34:10

Allāh Subḥānahū wa Ta‘ālā says:

(Because of the mischief of Qarūn) We made him sink into the earth with his dwelling. Then he had no group and party to help him other than Allāh, nor was he of those who could save himself.

Al-Qaṣāṣ 28:81

Allāh Subḥānahū wa Ta‘ālā says:

Then We revealed to Mūsā (saying)! Strike the sea with your staff. And (as he did this) it

وقال تعالى:

وَمِنْ أَيْتَهُ الْجَوَارِ فِي الْبَحْرِ

كَالْأَعْلَمِ

إِنْ يَشَاءُ يُسْكِنُ الرِّيحَ فَيَسْطُلُنَّ رَوَادِكَ عَلَىٰ

ظَهَرِهِ إِنَّ فِي ذَلِكَ لَذِكْرًا لَّا يَدْعُ لِكُلِّ صَبَّارٍ

شَكُورٍ

أَوْ يُوَقِّهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ

كُثُرٍ

[الشورى: ٣٤-٣٢]

وقال تعالى:

وَلَقَدْ أَنْتَنَا دَاؤُدٌ مِّنَّا فَضْلًا يَنْجَانِ

أَوْ فِي مَعْهُ وَأَنْطَرَنَا وَأَنَا لَهُ

الْحَدِيدَ

[سـا: ١٠]

وقال تعالى:

فَسَسَقْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا

كَانَ لَهُ مِنْ فِتْنَةٍ يَنْصُرُونَهُ

مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنْ

الْمُنْتَصِرِينَ

[القصص: ٨١]

وقال تعالى:

فَأَوْحَيْنَا إِلَيْ مُوسَى أَنِّي أَضْرِبُ

عَصَمَكَ الْبَحْرَ فَأَنْلَقَ فَكَانَ كُلُّ

parted, (causing many through ways) and each part was like a huge mountain. Ash-Shu‘arā’ 26:63

Allāh Subḥānahū wa Ta‘ālā says:

And Our ordaining (a thing and its coming into being) is but one act like the twinkling of an eye
Al-Qamar 54:50

Allāh Subḥānahū wa Ta‘ālā says:

Indeed He (Allāh) is the One Alone Who creates and He is the One Alone Whose Orders prevail.
Al-A‘rāf 7:54

Allāh Subḥānahū wa Ta‘ālā says:

(Every messenger gave the same message to his people; worship Allāh) You have none worthy of worship but Him. Al-A‘rāf 7:59

Allāh Subḥānahū wa Ta‘ālā says:

And if all the trees on the earth were pens, and the seas, with seven more seas to help it (were made ink), even then the words of Allāh (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allāh is Mighty, Wise. Luqmān 31:27

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:
Say! Nothing befalls us save that

فِرْقٌ كَالْطَّوْدِ الْعَظِيمِ
[الشعراء: ٦٣]

وقال تعالى:
وَمَا أَمْرُنَا إِلَّا وَحْدَهُ كَلَّتْجَ
بِالْأَبْصَرِ [القمر: ٥٠]

وقال تعالى:
أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ [الأعراف: ٥٤]

وقال تعالى:
مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ [الأعراف: ٥٩]

وقال تعالى:
وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ
أَفْلَمُ وَالْبَحْرُ يَمْدُدُ مِنْ بَعْدِهِ
سَبْعَةُ أَبْحَرٍ مَا نَفَدَتْ كَلِمَتُ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ [لقمان: ٢٧]

وقال تعالى:
قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ

which Allāh has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allāh let the believers put their trust.

At-Tawbah 9:51

Allāh Subḥānahu wa Ta’ālā says:

If Allāh inflicts you with hurt, there is none who can remove it but Him; and if He desires good for you, there is none who can repel His Bounty. He causes it to reach whomsoever He wills of His bondsmen; He is Forgiving, the Merciful.

Yūnus 10:107

اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلَيَسْتَوْكِلُ الْمُؤْمِنُونَ

[التوبة: ٥١]

وقال تعالى:

وَإِن يَمْسَسْكَ اللَّهُ بِضَرٍ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ وَإِن تُرِدَكَ بِخَيْرٍ فَلَا رَادَ
لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِن
عِبَادِهِ وَهُوَ الْعَفُورُ أَلَّا جِيمُ

[يونس: ٧٠]

AHADITH

٧٠ - عَنْ أَبْنَى عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ جِبْرِيلَ قَالَ لِلَّهِ حَدَّثَنِي مَا الْإِيمَانُ؟ قَالَ: الإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَتُؤْمِنَ بِالْمَوْتِ وَبِالْحَيَاةِ بَعْدَ الْمَوْتِ وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ وَالْحِسَابِ وَالْمِيزَانِ وَتُؤْمِنَ بِالْقَدْرِ كُلُّهُ خَيْرٌ وَشَرٌّ. قَالَ: فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنتَ؟ قَالَ: إِذَا فَعَلْتَ ذَلِكَ فَقَدْ آمَنتَ. (وَهُوَ قَطْعَةٌ مِنْ حَدِيثِ طَوْبِيلِ) رَوَاهُ

احمد / ٣١٩

70. Ibne-‘Abbās Rađiyallāhu ‘anhuma narrates that Jibrāīl ‘Alaihis Salām asked Nabī Ṣallallāhu ‘alaihi wasallam: Tell me what is Īmān? Nabī Ṣallallāhu ‘alaihi wasallam replied: Īmān is that you believe in Allāh and the Last Day, and in the angels, and the Books, and in the Prophets, and that you believe in death, and life after death, and that you believe in Paradise and Hell, and the Accountability, and the Scale (of deeds), and that you believe in all (aspects of) destiny, its good and its bad. Jibrāīl ‘Alaihissalām said: Then if I do that, have I believed? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: If you do that, you have believed. (Musnad Aḥmad)

٧١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرَسُولِهِ، وَتُؤْمِنَ بِالْأَبْغَاثِ . رواه البخاري، باب سؤال جبريل النبي ﷺ، رقم: ٥٠

71. Abu Hurairah Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Īmān is that you believe in Allāh, and His angels, and meeting Him (in the Hereafter), and His Messengers, and that you believe in the Resurrection. (Bukhārī)

٧٢ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ سَمِعَ النَّبِيَّ يَقُولُ: مَنْ ماتَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلِلَّهِ أَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الشَّمَائِيَّةِ شِئْتَ . رواه أحمد وفي إسناده شهر بن حوشب وقد وثق، مجمع الزوائد ١٨٢.

72. ‘Umar ibn-Khaṭṭāb Rađiyallāhu ‘anhu narrates that he heard Nabī Ṣallallāhu ‘alaihi wasallam saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Ahmad)

٧٣ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ وَلِلْمَلَكِ لَمَّةً، فَإِمَّا لَمَّةُ الشَّيْطَانِ فَيَأْعَادُ بِالشَّرِّ وَتَكْدِينَ بِالْحَقِّ، وَإِمَّا لَمَّةُ الْمَلَكِ فَيَأْعَادُ بِالْخَيْرِ وَتَصْدِيقَ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلَيَعْلَمَ أَنَّهُ مِنَ اللَّهِ فَلَيُخَمِّدَ اللَّهَ، وَمَنْ وَجَدَ الْأُخْرَى فَلَيَتَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ قَرَا: (الشَّيْطَانُ يَعْدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ) الآية . رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب ومن سورة البقرة، رقم: ٢٩٨٨.

73. ‘Abdullāh ibne-Mas‘ūd Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallaliāhu ‘alaihi wasallam said: Verily in the heart of man, a thought is stirred by Shaiṭān, and a thought is stirred by an angel. As for the thought stirred by Shaiṭān, it instigates towards the doing of evil, and falsifying the Truth. And as for the thought stirred by the angel, it urges towards the good, and confirmation of the Truth. So he, who finds in his heart the thought of doing good and affirming the Truth, should know that it is (guidance) from Allāh and should praise (and thank) Allāh, and he who finds in his heart the other thought (from Shaiṭān) should seek refuge in Allāh from Shaiṭān, the accursed; and then Rasūlullāh Ṣallaliāhu ‘alaihi wasallam recited this verse from the Qur’ān, “Shaiṭān makes you fear poverty and bids you to commit evil deeds” (Sūrah Baqarah 2:268) (Tirmidhī)

٧٤ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجِلُّوا اللَّهَ يَغْفِرُ لَكُمْ. رواه

أحمد ١٩٩

74. Abu Dardā' Raḍiyallāhu 'anhu narrates that Rasūlullāh Sallallāhu 'alaihi wasallam said: Revere Allāh (hold Allāh in the highest regard, the Exalted, Majestic and Glorious), He will forgive you. (Musnad Aḥmad)

٧٥ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ الْبَيْهَقِيِّ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بِيَنْتَكُمْ مُحَرَّمًا، فَلَا تَظَالُمُوا، يَا عِبَادِي! كُلُّكُمْ صَالٌ إِلَّا مِنْ هَذِيَّتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مِنْ أَطْعَمْتُهُ، فَاسْتَطِعْمُونِي أَطْعَمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مِنْ كَسْوَتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِلُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ حَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرُ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرَرِي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَشْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَنَّقِي قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأْلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسَالَةً، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمُخْيَطِ إِذَا دَخَلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَخْصِنِيهَا لَكُمْ، ثُمَّ أُوْقِيُّكُمْ إِلَيْهَا، فَمَنْ وَجَدَ خَيْرًا فَلِيَحْمِدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُوْمَنَ إِلَّا نَفْسَهُ. رواه مسلم، باب تحريم الظلم،

رقم: ٦٥٧٢

75. Abu Dhar Raḍiyallāhu 'anhu, narrates from Nabī Ṣallallāhu 'alaihi wasallam in one of Ḥadīth Qudsi that Allāh Tabāraka wa Ta'ālā has said: O My slaves! I have indeed made oppression unlawful upon Myself and have made it unlawful for you, so do not oppress one another. O My slaves! All of you are astray, except whom I have guided, so seek guidance from Me, I will guide you. O My slaves! All of you are hungry except whom I have fed, so seek food from Me, I will feed you. O My slaves! All of you are naked, except whom I have clothed, so seek clothing from Me, I will clothe you. O My slaves! Verily you commit errors day and night, and I forgive all sins, so seek forgiveness from Me, I will forgive you. O

My slaves! You will not be able to harm Me, and succeed in such a purpose; and neither will you be able to benefit Me and succeed in such a purpose. O My slaves! Even if the first and last of you, men and jinn, were as pious as the one with the most pious heart amongst you, that would not cause any increase in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were as wicked as the one with the most wicked heart amongst you, that would not cause any decrease in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were to stand in one plain and ask of Me, and I were to give every one what he asked, that would not decrease of what I possess even to the extent of the water which a needle when dipped into the sea can take out from it. O My slaves! They are only your deeds which I put to your account and then pay you in full for them, so he who finds (therein) good, should praise Allāh, and he who finds otherwise should undoubtedly blame no one but himself, alone. (Muslim)

٧٦ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ بِخَمْسٍ كَلِمَاتٍ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنَامُ وَلَا يَنْغُثِي لَهُ أَنْ يَنَامُ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ الَّذِينَ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيلِ، حِجَابُهُ التُّورُ لَوْ كَشَفْتُ لَاخْرَقْتُ سُبُّحَاثَ وَجْهَهُ مَا انتَهَى إِلَيْهِ بَصَرَةً مِنْ خَلْقِهِ . رواه مسلم، باب في قوله عليه السلام: إن الله لا ينام ، رقم: ٤٤٥

76. Abu Mūsā Al Ash‘arī narrates that Rasūlullāh Ḍallallāhu ‘alaihi wasallam stood amongst us and made five statements: 1. Verily Allāh Subḥānahū wa Ta‘ālā does not sleep, nor He seeks to sleep. 2. He lowers the scale (of sustenance) and raises it. 3. The deeds of the night are lifted up to Him before the deeds of the day. 4. And the deeds of the day before the deeds of the night. 5. His veil is Light (between Him and His creation). If He were to raise it, the sublime splendour of His Face would set ablaze all His creation where His glance reaches. (Muslim)

Note: The verses and ahādīth in which the faces, eyes, hands or other physical traits of Allāh are mentioned, are allegorical. Their meaning is beyond human comprehension.

٧٧ - عَنْ أَبْنَى عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ بِخَلْقَ إِسْرَافِيلَ مُنْذَ يَوْمَ خَلْقَهُ صَافَّا قَدْمَيْهِ لَا يَرْفَعُ بَصَرَةً، بَيْنَهُ وَبَيْنَ الرَّبِّ تَبَارَكَ وَتَعَالَى سَبَعُونَ نُورًا، مَا مِنْهَا مِنْ نُورٍ

يَدْنُونَ مِنْهُ إِلَّا اخْتَرَقَ . مصايِحُ الْسَّنَةِ لِلْبَغْوَى وَعِدَّهُ مِنَ الْحَسَانِ ٢١ / ٤

77. Ibne-‘Abbās Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily Allāh Ta‘ālā has created Isrāfil ‘Alaihis Salām. From the day he was created he has been keeping both his feet in line, not raising his eyes. There are seventy (veils of light) between him and the Sustainer, Blessed and Exalted. If he were to come near any of those (veils of light), he would be set ablaze. (Maṣābiḥ-hus-Sunnah)

٧٨ - عَنْ زُرَارَةَ بْنِ أَوْفَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ لِجِنْرِيلَ: هَلْ رَأَيْتَ رَبَّكَ؟ فَأَنْتَقَضَ جِنْرِيلُ وَقَالَ: يَا مُحَمَّدُ! إِنَّ بَيْنِي وَبَيْنِهِ سَبْعِينَ حِجَابًا مِنْ نُورٍ لَوْ دَنَوْتُ مِنْ بَعْضِهَا لَأَحْتَرَقْتُ . مصايِحُ الْسَّنَةِ لِلْبَغْوَى وَعِدَّهُ مِنَ الْحَسَانِ ٤ / ٤٠

78. Zurārah ibne-Awfa Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam asked Jibrāīl ‘Alaihis Salām: Have you seen your Rabb (Sustainer)? Jibrāīl ‘Alaihis Salām trembled and replied: O Muḥammad! Indeed between me and Him are seventy veils of light, if I were to come close to any of them, I would be burnt. (Maṣābiḥ-hus-Sunnah)

٧٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفَقْ أَنْفَقْ عَلَيْكَ، وَقَالَ: يَدُ اللَّهِ مَلْأَى لَا يَعْنِصُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقْ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَعْنِصْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَحْفَضُ وَيَرْفَعُ . رواه البخاري، باب قوله و كان عرشه على الماء، رقم: ٤٦٨٤

79. Abu Hurairah Raḍiyallāhu ‘anhu reported from Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi that Allāh ‘Azza wa Jall said: Spend, (O man), I shall spend on you. And then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Hand (treasures) of Allāh is full and spending day and night continuously does not effect its fullness. And he said: Do you see, what He spent since He created the sky and the earth? And His ‘Arsh (Throne) was over the waters. Indeed this has not decreased that which is in His Hand? In His Hand is the Scale (of justice), whereby he raises and lowers (people). (Bukhārī)

٨٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْلُوِ السَّمَاءَ بِمَيْنَهُ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَنَّى مُلُوكُ الْأَرْضِ؟ رواه البخاري، باب قول الله تعالى ملك الناس، رقم: ٧٣٨٢

80. Abu Hurairah Radiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi narrated: Allāh shall seize the earth on the Day of Resurrection, and fold the sky in His right hand, then He will say: I am the King. Where are the kings of the earth? (Bukhārī)

Note: The attribute of seizing the earth, folding the sky, the Hand of Allāh, and the like are all Truth, the reality of which is beyond our grasp as it does not have any resemblance with the attributes of creation. Allāh has no resemblance to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allāh and His Attributes are far above the comprehension of any of His creation.

٨١ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَنْطَطَ مَا فِيهَا مَوْضِعُ أَرْبِيعِ أَصَابِعِ إِلَّا وَمَلَكٌ وَاضِعٌ جَبَهَتَهُ اللَّهُ سَاجِدًا، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحَّكُتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَدَّدْتُمْ بِالسَّاءِ عَلَى الْفَرْشِ، وَلَخَرَجْتُمْ إِلَى الصُّعْدَاتِ تَجَازَوْنَ إِلَيَّ اللَّهِ، لَوْدَدْتُ أَنِّي كُنْتُ شَجَرَةً تُغَضَّدُ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في قول النبي ﷺ لو تعلمون ، رقم: ٢٣١٢

81. Abu Dhar Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily I see what you do not see, and I hear what you do not hear. The sky creaks (with the Greatness and Magnificence of Allāh), and it is its right to creak! There is not, therein, the space of four fingers, but that an angel is lowering its forehead in prostration to Allāh. By Allāh! If you knew what I know, you would have laughed little and wept much, and you would not have taken pleasure from your wives in beds, and you would have gone out to the tops of the lofty heights, supplicating fervently to Allāh. Indeed, I wish that I were (but) a plant to be plucked (from the earth)! (Tirmidhī)

٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تِسْعَةَ وَتَسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مِنْ أَخْصَاصَهَا دَخَلَ الْجَنَّةَ.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمُلْكُ الْقَدُّوسُ السَّلَامُ الْمُؤْمِنُ
 الْمُهَبِّيْنُ الْعَزِيزُ الْجَبَارُ الْمُتَكَبِّرُ الْحَالِقُ الْبَارِيُّ الْمُصَوِّرُ الْعَفَّارُ الْفَهَارُ الْوَهَابُ
 الرَّزَاقُ الْفَتَّاحُ الْعَلِيُّ الْقَابِضُ الْبَاسِطُ الْعَافِضُ الرَّافِعُ الْمُعَزُّ الْمُذَلُّ السَّمِينُ الْبَصِيرُ
 الْحَكَمُ الْعَدْلُ الْلَّطِيفُ الْحَبِيرُ الْحَالِمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلَى الْكَبِيرُ الْحَفِيظُ
 الْمُقِيتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ
 الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتَّيْنُ الْوَلَى الْحَمِيدُ الْمَخْصِيُّ الْمَبِدِئُ
 الْمَعِيدُ الْمُخْبِيُّ الْمُمِيَّتُ الْحَقِيقِيُّ الْقَيُومُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الْأَحَدُ الْصَّمَدُ الْقَادِرُ
 الْمُقْتَدِرُ الْمُقَدَّمُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِى الْمُتَعَالِى الْبَرُ التَّوَابُ
 الْمُمْتَقِنُ الْعَقُوْرُ الرَّوْفُ مَالِكُ الْمُلْكُ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَيْرُ
 الْمُغْنِيُّ الْمَانِعُ الْضَّارُ الْتَّافِعُ التَّوَرُّزُ الْهَادِيُّ الْبَدِيعُ الْبَاقِيُّ الْوَارِثُ الرَّشِيدُ الصَّبُورُ.

رواه الترمذى وقال: هذا حديث غريب، باب حديث في أسماء الله، ٤٠٠٠، رقم: ٣٥٠٧.

82. Abu Hurairah رَدِيَّ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ narrates that Rasūlullāh ﷺ شَلَّلَ اللَّهُ عَلَيْهِ وَسَلَّمَ said: Verily there are ninety-nine names of Allāh; one hundred less one, he who memorizes them enters Paradise. He is Allāh besides Whom there is none worthy of worship, He is:

الرَّحْمَنُ	<i>Ar-Rahmān</i>	The Compassionate
الرَّحِيمُ	<i>Ar-Rahīm</i>	The Most Merciful
الْمُلْكُ	<i>Al-Malik</i>	The King
الْقَدُّوسُ	<i>Al-Quddūs</i>	The Most Holy
السَّلَامُ	<i>As-Salām</i>	The Granter of peace and Free of all Blemishes
الْمُؤْمِنُ	<i>Al-Mu'min</i>	The Granter of safety and security
الْمُهَبِّيْنُ	<i>Al-Muhaimin</i>	The Guardian of all things
الْعَزِيزُ	<i>Al-'Azīz</i>	The Mighty
الْجَبَارُ	<i>Al-Jabbār</i>	The Overpowering
الْمُتَكَبِّرُ	<i>Al-Mutakabbir</i>	The Greatest in Majesty
الْخَالِقُ	<i>Al-Khāliq</i>	The Creator
الْبَارِيُّ	<i>Al-Bārī</i>	The One Who brings creation into being
الْمُصَوِّرُ	<i>Al-Muṣawwir</i>	The One Who designs and gives shape to the creation

الغَفَّارُ	<i>Al-Ghaffār</i>	The Continually Forgiving
الْقَهَّارُ	<i>Al-Qahhār</i>	The Most Dominant
الْوَهَّابُ	<i>Al-Wahhāb</i>	The Most Generous Bestower
الرَّزَّاقُ	<i>Ar-Razzāq</i>	The Provider
الْفَتَّاحُ	<i>Al-Fattāh</i>	The Opener to the way to victory And mercy
الْعَلِيمُ	<i>Al-‘Alīm</i>	The All Knowing
الْقَابِضُ	<i>Al-Qābid</i>	The Withholder of sustenance and life
الْبَاسِطُ	<i>Al-Bāsit</i>	The Plentiful Giver
الْخَافِضُ	<i>Al-Khāfid</i>	The Abaser
الرَّافِعُ	<i>Al-Rāfi‘</i>	The Exalter
الْعَزِيزُ	<i>Al-Mu‘iz</i>	The Giver of honour and dignity
الْمُذَلِّ	<i>Al-Mudhil</i>	The Giver of disgrace
الْسَّيِّئُ	<i>As-Samī‘</i>	The All Hearing
الْبَصِيرُ	<i>Al-Basīr</i>	The All Seeing
الْحَكَمُ	<i>Al-Hakam</i>	The Indisputable Judge
الْقَدِنُ	<i>Al-‘Adl</i>	The Just
الْلَّطِيفُ	<i>Al-Latīf</i>	The Most Gracious
الْخَيْرُ	<i>Al-Khabīr</i>	The All Aware
الْحَلِيمُ	<i>Al- Halīm</i>	The Clement
الْعَظِيمُ	<i>Al-‘Azīm</i>	The Incomparably Great
الْغَفُورُ	<i>Al-Ghafūr</i>	The All Forgiving
الشَّكُورُ	<i>Ash-Shakūr</i>	The Grateful Rewarder and Recompenser
الْعَلِيُّ	<i>Al-‘Aliyyu</i>	The Most High
الْكَبِيرُ	<i>Al-Kabīr</i>	The Most Great
الْحَفِظُ	<i>Al-Hafiz</i>	The Protector
الْمُؤْتَمِثُ	<i>Al-Muqīt</i>	The Sustainer and Controller of all Things
الْحَسِيبُ	<i>Al- Hasib</i>	The Reckoner
الْجَلِيلُ	<i>Al-Jalil</i>	The Majestic
الْكَرِيمُ	<i>Al-Karīm</i>	The Generous and Benevolent
الْرَّقِيبُ	<i>Ar-Raqīb</i>	The Watcher of all things
الْمُجِيبُ	<i>Al-Mujīb</i>	The Answerer and Responder
الْوَاسِعُ	<i>Al-Wāsīr</i>	The Vast in His Knowledge and Goodness
الْحَكِيمُ	<i>Al-Hakūm</i>	The Most Wise

الْوَدُودُ	<i>Al-Wadūd</i>	The Most Loving
الْمَجِيدُ	<i>Al-Majīd</i>	The Glorious and Exalted
الْبَاعِثُ	<i>Al-Bā'ith</i>	The Resurrector of the dead
الْشَّهِيدُ	<i>Ash-Shahīd</i>	The Witness
الْحَقُّ	<i>Al-Haq</i>	The Absolute True in His Being and Attributes
الْوَكِيلُ	<i>Al-Wakīl</i>	The Trustee
الْفَرِئُ	<i>Al-Qawī</i>	The Most Powerful
الْمُتَّقِيُّ	<i>Al-Matīn</i>	The Most Firm
الْوَلِيُّ	<i>Al-Walī</i>	The Loving Patron and Supporter
الْحَمِيدُ	<i>Al-Ḥamīd</i>	The Praiseworthy
الْمُخْصِيُّ	<i>Al-Muḥṣī</i>	The All-Knowing
الْمُبْدِيُّ	<i>Al-Mubdi'u</i>	The Originator of Creation
الْمُعِينُ	<i>Al-Mu'iḍ</i>	The Recreator of Creation
الْمُخْيِيُّ	<i>Al-Muhyī</i>	The Giver of Life
الْمُبِينُ	<i>Al-Mumīt</i>	The Giver of Death
الْحَيُّ	<i>Al-Ḥayy</i>	The ever Living
الْقَيُّومُ	<i>Al-Qayyūm</i>	The Eternal Sustainer
الْوَاحِدُ	<i>Al-Wājid</i>	The Self-Sufficient
الْمَاجِدُ	<i>Al-Majīd</i>	The Grand
الْوَاحِدُ	<i>Al-Wāhid</i>	The One
الْأَحَدُ	<i>Al-Aḥad</i>	The Single
الْصَّمَدُ	<i>As-Ṣamad</i>	The One Who Depends on none and all others depend on Him
الْقَادِرُ	<i>Al-Qādir</i>	The Most Powerfully Able
الْمُقْتَدِرُ	<i>Al-Muqtadir</i>	The Prevailing
الْمُقْدَمُ	<i>Al-Muqaddim</i>	The Advancer
الْمُؤَخِّرُ	<i>Al-Muakhkhir</i>	The Delayer
الْأَوَّلُ	<i>Al-Awwal</i>	The First
الْآخِرُ	<i>Al-'Ākhir</i>	The Last
الظَّاهِرُ	<i>Az-Zāhir</i>	The Manifest
النَّاطِنُ	<i>Al-Bātin</i>	The Hidden
الْوَالِيُّ	<i>Al-Walī</i>	The Governor
الْمُتَعَالِيُّ	<i>Al-Muta'ālī</i>	The Sublime
الْبَرُّ	<i>Al-Barr</i>	The Amply Beneficent
الْتَّوَابُ	<i>At-Tawwāb</i>	The Acceptor of Repentance
الْمُتَقْبِلُ	<i>Al-Muntaqim</i>	The Avenger
الْغَفُورُ	<i>Al-'Afwu</i>	The Pardoner

الرَّؤُوفُ	<i>Ar-Raūf</i>	The Benevolent, Sympathetic
مَالِكُ الْمُلْكَ	<i>Mālik ul Mulk</i>	The Ruler of the Kingdom
ذُو الْجَلَالِ	<i>Dhul Jalālī wal</i>	The Sustainer of Majesty and
وَالْكَرَامَةِ	<i>Ikrām</i>	Splendour
الْمُفْسِطُ	<i>Al-Muqsit</i>	The Most Equitable
الْجَامِعُ	<i>Al-Jāmi‘</i>	The Gatherer
الْغَنِيُّ	<i>Al-Ghanī</i>	The Self-Sufficient, Independent
الْمَغْنِيُّ	<i>Al-Mughnī</i>	The Granter of Wealth and Sufficiency
الْمَانِعُ	<i>Al-Māni‘u</i>	The Depriver
الصَّارُ	<i>Ad-Dārru</i>	The Afflicter of Harm
النَّافِعُ	<i>An-Nāfi‘</i>	The Granter of Benefits
الْبُوزُ	<i>An-Nūr</i>	The Light
الْهَادِيُّ	<i>Al-Hādī</i>	The Guide
الْبَدِيعُ	<i>Al-Bādī</i>	The First Causer and Creator
الثَّاقِيُّ	<i>Al-Bāqī</i>	The Enduring
الْوَارِثُ	<i>Al-Wāriث</i>	The Inheritor
الْرَّشِيدُ	<i>Ar-Rashīd</i>	The Perfect Director
الصَّابِرُ	<i>Aṣ-Sabūr</i>	The Most Forbearing

Note: Allāh Subhānahū wa Ta‘ālā has many names as mentioned in the Qur’ān and Ahādīth. Of them, ninety nine are in this ḥadīth. (Mazāhir-e- Haque)

٨٣ - عَنْ أَبِي بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ الْمُشْرِكِينَ قَالُوا لِلنَّبِيِّ ﷺ: يَا مُحَمَّدُ! انْتَ بَنَّا رَبِّكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: (قُلْ هُوَ اللَّهُ أَحَدُ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهَ كُفُورًا أَحَدٌ). رواه أحمد ١٣٤/٥

83. Ubayy ibne-K‘ab Rađiyallāhu ‘anhu narrates that once the *Mushrikīn* (polytheists) said to Nabī Ṣallallāhu ‘alaihi wasallam: O Mūhammad! What is the lineage of your Rabb? Thereupon Allāh Subhānahū wa Ta‘ālā, sent down (*Sūrah Ikhlas*): “Say (O Mūhammad)! He is Allāh, The One. Allāh, the Self-Sufficient upon Whom all depend. He does not give birth, nor was He born, and there is none comparable to Him”. (*Musnad Ahmad*)

٨٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (قَالَ اللَّهُ عَزَّ وَجَلَّ): كَلَّبَنِي أَبْنَ

آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَّمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، أَمَّا تَكْذِيْنِي إِيَّاهُ أَنْ يَقُولُ: إِنِّي لَنْ أُعِنِّدَهُ كَمَا بَدَأَهُ، وَأَمَّا شَتَّمْتُهُ إِيَّاهُ أَنْ يَقُولُ: اتَّخَدَ اللَّهُ وَلَدًا، وَأَنَا الصَّمَدُ الَّذِي لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لَنِي كُفُوًا أَحَدٌ. رواه البخارى، باب قوله الله الصمد، رقم: ٤٩٧٥

84. Abu Hurairah Rađiyallāhu ‘anhu reported that Rasūlullāh Sallallāhu ‘alaihi wasallam narrated in a Ḥadīth Qudsi that Allāh Subḥānahū wa Ta’ālā said: The son of Ādam belies Me and it was not right for him to do so. And he has abused Me, although it was not right for him to do so. He accuses Me of lying by saying that I shall never resurrect him, as I had originally created him; and he abuses Me by saying that Allāh has taken a son, while I am the Self-Sufficient upon Whom all depend, neither have I been born, nor has anyone been born (to Me), and none can be compared to Me. (Bukhārī)

٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: لَا يَرَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ هَذَا: خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهُ؟ فَإِذَا قَالُوا ذَلِكَ فَقَوْلُوا: اللَّهُ أَحَدُ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، ثُمَّ لِيَتَفَلَّ عَنْ يَسَارِهِ ثَلَاثًا وَلِيَسْتَعِدُ مِنَ الشَّيْطَانِ الرَّجِيمِ. رواه أبو داود، مشكوقالمصابيح، رقم: ٧٥

85. Abu Hurairah Rađiyallāhu ‘anhu narrates: I heard Rasūlullāh Sallallāhu ‘alaihi wasallam saying: People will not cease to ask amongst themselves (about Allāh), until (they cross all bounds) and say: Allāh created creation, but who (then) created Allāh? When they say such a thing, say to them:

اللَّهُ أَحَدُ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Allāh is One, Allāh is the Self-Sufficient upon Whom all depend, He did not give birth, nor was He given birth to, and there is none like (comparable to) Him.

Then spit lightly on your left side three times and seek refuge (in Allāh) from Shaiṭān the accursed. (Abu Dāwūd, Mishkāt-ul-Maṣābīḥ)

٨٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: قَالَ اللَّهُ تَعَالَى: يُؤْذِنِي ابْنُ آدَمَ، يَسْبُ الدَّهْرَ وَأَنَا الدَّهْرُ، يَبْدِئِي الْأَمْرَ، أَقْلَبُ اللَّيلَ وَالنَّهَارَ. رواه البخارى، باب قول الله تعالى يريدون أن يبدوا كلام الله، رقم: ٧٤٩١

86. Abu Hurairah Rađiyallāhu ‘anhu reports that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi narrates that Allāh Subḥānahu wa Ta‘ālā has said: The son of Ādām hurts Me by abusing Time (era), whereas I am Time (era). Authority of all affairs is in My Hand and I alternate the night and the day. (Bukhārī)

٨٧ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَا أَحَدٌ أَصْبَرَ عَلَى أَذَى سَمِعَهُ مِنَ اللَّهِ، يَدْعُونَ لَهُ الْوَلَدَ ثُمَّ يَعَافِيهِمْ وَيَرْزُقُهُمْ. رواه البخاري، باب قول الله تعالى أن الله هو الرزاق، رقم: ٧٣٧٨، ٠٠٠٠.

87. Abu Mūsā Al Ash‘arī Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: No one is more patient over injurious words which he hears than Allāh! Men (the *Mushrikīn*) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukhārī)

٨٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي. رواه مسلم، باب في سعة رحمة الله تعالى، ٠٠٠٠، رقم: ٦٩٦٩.

88. Abu Hurairah Rađiyallāhu ‘anhu reported that Nabi Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: When Allāh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)

٨٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعَقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قِنَطَ مِنْ جَنَّتِهِ أَحَدٌ. رواه مسلم، باب في سعة رحمة الله تعالى، ٠٠٠٠، رقم: ٦٩٧٩.

89. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily if the believer were to know what punishments Allāh has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allāh, none would have despaired of His Paradise. (Muslim)

٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً

وَاحِدَةٌ بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْهَائِمِ وَالْهَوَامِ، فِيهَا يَتَعَاطُفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا، وَأَخْرَجَ اللَّهُ تَسْعَ وَتَسْعِينَ رَحْمَةً، يَرْحُمُ بِهَا عِبَادَةً يَوْمَ الْقِيَامَةِ. رواه مسلم، باب في سعة رحمة الله تعالى، ٦٩٧٤، رقم: ٦٩٧٧ وفى رواية لمسلم: فإذا كان يوم القيامة أكملاها بهذه الرحمة. رقم: ٦٩٧٧

90. Abu Hurairah Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Verily Allāh has one hundred Mercies. He has sent down from these one Mercy among the jinn, men, animals, and creeping insects. By it, they (all) show kindness to one another, and by it, they show mercy to one another, and by it, a beast shows kindness to its young; and Allāh has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection. (Muslim)

And in another version of Muslim: When it will be the Day of Resurrection, He will complete them with this Mercy (and that is, He will bestow upon His slaves the complete one hundred Mercies). (Muslim)

٩١ - عن عمر بن الخطاب رضي الله عنه أنه قال: قدم على رسول الله صلى الله عليه وسلم يسألي، فإذا امرأة من السبئي، تبتغي، إذا وجدت صبياً في السبي، أخذته فأقصنه بيدها وأرضاً، فقال لها رسول الله صلى الله عليه وسلم: أترؤن هذه المرأة طارحة ولدها في النار؟ قلنا: لا والله! وهي تقدر على أن لا تطمر حمه، فقال رسول الله صلى الله عليه وسلم: الله أرحم بعباده من هذى بولدها. رواه مسلم، باب في سعة رحمة الله تعالى ٦٩٧٨، رقم: ٦٩٧٨

91. ‘Umar ibnil-Khaṭṭāb Rađiyallāhu ‘anhu narrates that some prisoners (of war) were brought before Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and a woman from amongst the prisoners was searching (for her child). Upon finding the infant among the prisoners, she took him, placed him with her body and began nursing him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allāh, so long as she is in a position not to cast him. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, Allāh is more Merciful to His slaves than this woman is to her son! •(Muslim)

٩٢ - عن أبي هريرة رضي الله عنه قال: قام رسول الله صلى الله عليه وسلم في صلاة وقمنا معه، فقال أعرابي

وَهُوَ فِي الصَّلَاةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنِي أَحَدًا. فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلْأَغْرَابِيِّ: لَقَدْ حَجَزْتَ وَاسِعًا يُرِيدُ رَحْمَةَ اللَّهِ. رواه البخاري، باب رحمة الناس والهائم، رقم: ٦٠١٠

92. Abu Hurairah Radīyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood up for Ṣalāt, and we, too, stood up with him. A villager, while he was engaged in Ṣalāt, supplicated loudly: O Allāh! Bestow Mercy on me and Mūhammad and do not bestow Mercy on anyone besides us! When Nabī Ṣallallāhu ‘alaihi wasallam (completed Ṣalāt and) offered Salām, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allāh’s Mercy. (Bukhārī)

٩٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بَيْنَ أَحَدَيْنِ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصَارَىٰ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ. رواه مسلم، باب وجوب الإيمان، ، ، رقم: ٣٨٦

93. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: By the One in Whose Hand is the life of Muḥammad, anyone from mankind, Jew or Christian, who hears of me and then dies without believing in that with which I have been sent, will certainly be among those who go to Hell. (Muslim)

٤٩ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبُ يَقْطَانُ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ: فَاضْرِبُوهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبُ يَقْطَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنِي دَارًا وَجَعَلَ فِيهَا مَادِيَّةً وَبَعَثَ دَاعِيًّا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَادِيَّةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلِ مِنَ الْمَادِيَّةِ، فَقَالُوا: أَوْلُوهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبُ يَقْطَانُ، فَقَالُوا: فَالدَّارُ: الْجَنَّةُ، وَالَّدَاعِيُّ: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ ﷺ فَرَقَ بَيْنَ النَّاسِ. رواه البخاري، باب الإقتداء

بسنن رسول الله، رقم: ٢٢٨١

94. Jābir ibne-‘Abdullāh Radīyallāhu ‘anhumā narrates that some angels came to Nabī Ṣallallāhu ‘alaihi wasallam while he was

sleeping. Some of them said: Verily he is sleeping. And others said: Verily, his eyes are sleeping but his heart is awake. Then they said: Undoubtedly, there is an example for this companion of yours. One of them said: Then set forth an example for him. Some of them said: He is sleeping. The others said: His eyes are sleeping, but his heart is awake. Then they said: His example is that of a man who has built a house and offered therein a feast and sent an invitor. So, whoever accepted the invitation, entered the house, and ate of the feast. And whoever did not accept the invitation did not enter the house, nor did he eat of the feast. Then the angels said: Interpret this (example) to him so that he may understand it. Some of them said: He is sleeping, the others said: Verily, his eyes are sleeping, but his heart is awake! Then they said: The house stands for Paradise, the invitor is Muḥammad Ṣallallāhu ‘alaihi wasallam; whoever obeys Muḥammad Ṣallallāhu ‘alaihi wasallam, obeys Allāh and whoever disobeys Muḥammad Ṣallallāhu ‘alaihi wasallam, disobeys Allāh. And Muḥammad Ṣallallāhu ‘alaihi wasallam has distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhārī)

Note: The sleeping of the prophets ‘Alaihimus Salām is different from that of common people. A man during sleep becomes unaware of his surroundings and happenings; whereas this is not the case with prophets. Their sleep relates only to their eyes, whereas their hearts continue to be devoted to Allāh Subḥānahū wa Ta‘ālā. (Bazlul Majhūd)

٩٥ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثْتَ اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمَ، إِنِّي رَأَيْتُ الْجَيْشَ بَعْيَنِيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعَرْبِيَّانُ، فَالْجَاءَ، فَأَطَاعَهُ طَائِفَةً مِنْ قَوْمِهِ فَأَدْلَجُوا فَانْطَلَقُوا عَلَى مَهْلِكِهِمْ فَنَجَوا، وَكَذَبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحُوهُمُ الْجَيْشُ فَأَهْلَكُوهُمْ وَاجْتَاهُمْ؛ فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ. رواه البخاري، باب الإقداء بسنن رسول الله ﷺ، رقم: ٧٢٨٣

95. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Indeed my example and the example of what Allāh has sent with me, is that of a man who came to some people and said: O my people! Verily I have seen the (enemy's) army with my own eyes, and indeed I am a sincere Warner, so protect yourself! So, a group of his people obeyed him; and left at night proceeding

out stealthily till they were safe. While another group of them disbelieved him and stayed at their place till the morning. So, the army attacked them at dawn, destroying and annihilating them. Hence, this is the example of the one who obeys me and follows what I have come with (Qur'ān and Sunnāh), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhārī)

Note: Traditionally, Arabs attacked at dawn. Those who wished to avoid this danger, travelled in the early part of the night.

٩٦ - عَنْ عَبْدِ اللَّهِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي مَرَرْتُ بِأَخِ لِئِنْ مِنْ قُرَيْظَةَ فَكَتَبَ لِي جَوَامِعَ مِنَ التَّورَةِ، أَلَا أَغْرِضُهَا عَلَيْكَ؟ قَالَ: فَتَعَيَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ، قَالَ عَبْدُ اللَّهِ يَعْنِي أَبْنَ ثَابِتٍ، فَقُلْتُ لَهُ: أَلَا تَرَى مَا بِوَجْهِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: رَضِيَنَا بِاللَّهِ تَعَالَى رَبِّاً وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا، قَالَ: فَسُرِّيَ عَنِ النَّبِيِّ ﷺ وَقَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيْكُمْ مُؤْسَى ثَمَّ أَتَبْعَمُهُ وَتَرْكُمُونِي لِضَالَّتِمْ، إِنَّكُمْ حَظَنِي مِنَ الْأُمَمِ وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ. رواه أحمد / ٢٦٥

96. ‘Abdullāh ibne-Thābit Rađiyallāhu ‘anhu narrates that ‘Umar ibnil-Khaṭṭāb came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasūlallāh! Indeed, I passed by a brother of mine from (the tribe of) Quraiżah; so he wrote me some comprehensive (passages) from the Tōrāh. Should I not show them to you? (‘Abdullāh) said: Thereupon, the face of Rasūlullāh Ṣallallāhu ‘alaihi wasallam changed colour. ‘Abdullāh ibne-Thābit then said: So I said to Umar: Do you not see the expression (of anger) on the face of Rasūlullāh Ṣallallāhu ‘alaihi wasallam? ‘Umar Rađiyallāhu ‘anhu (realizing his mistake hastily) said:

رَضِيَنَا بِاللَّهِ تَعَالَى رَبِّاً وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا

We are pleased with Allāh Ta‘ālā as our Rabb and with Islām as our Religion and with Muḥammad Ṣallallāhu ‘alaihi wasallam as His Messenger.

‘Abdullāh said: At that the anger of Nabī Ṣallallāhu ‘alaihi wasallam subsided, and he said: By the One in Whose Hand is the life of Muḥammad, if Mūsā were to appear among you, and then you followed him, and forsook me, you would indeed go astray. Verily you are my share from amongst the nations, and I am your share

from amongst the prophets (your success thus lies in following me). (Musnad Ahmad)

٩٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَلْبَى، قَالُوا: يَا رَسُولَ اللَّهِ! وَمَنْ يَأْلِي؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدَ أَلَى. رواه البخاري، باب الإقتداء بسنن رسول الله ﷺ، رقم: ٧٢٨٠

97. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: All of my Ummah will enter into Paradise, except he who refused. The Ṣahābah said: O Rasūlullāh! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhārī)

٩٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ لَهُمَا: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ. رواه البغوي في شرح السنة /٢١٣، قال الترمذى: حديث صحيح، رويناه في كتاب الحجة بأسناد صحيح، جامع العلوم والحكم ص ٣٦٤

98. ‘Abdullāh ibne-‘Amr Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: None of you would attain perfection in Īmān, until his desires are made subject to that (Deen) which I have brought. (Sharḥ-hus-Sunnah lil Baghawī, Jāmi‘ul-‘Ulūm wal Ḥukum)

٩٩ - عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ: يَا بْنَيَّ إِنْ قَدَرْتَ أَنْ تُضْعِفَ وَتُنْفِسَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فَافْعُلْ، ثُمَّ قَالَ لِي: يَا بْنَيَّ وَذَلِكَ مِنْ سُنْتِي، وَمَنْ أَحْيَا سُنْتِي فَقَدْ أَحْيَنِي وَمَنْ أَحْبَبَنِي كَانَ مَعِي فِي الْجَنَّةِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في الأخذ بالسنة، رقم: ٢٦٧٨

99. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said to me: Sonny! If you can keep your heart, morning and evening, devoid of deceit and ill-will towards anyone, then do so. Then he said to me: Sonny! And this is my Sunnah, and he, who revives my Sunnah, has indeed loved me; and he who loves me will be with me in Paradise. (Tirmidhī)

١٠٠ - عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ ثَلَاثَةً رَهْطٌ إِلَى يَوْمِ أَرْوَاجِ النَّبِيِّ

يَسْأَلُونَ عَنِ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أَخْبَرُوا كَانُهُمْ تَقَالُوْهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ؟ قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأْخَرَ، فَقَالَ أَخْدُهُمْ: أَمَّا أَنَا فَأَنَا أَصْلَى النَّيلَ أَبْدًا، وَقَالَ آخَرٌ: أَنَا أَصْنُومُ الدَّهَرَ وَلَا أَفْطَرُ، وَقَالَ آخَرٌ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَرْوَجُ أَبْدًا، فَجَاءَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ فَقَالَ: أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَّا وَكَذَّا؟ أَمَا وَاللَّهِ إِنِّي لَا أَخْشَاكُمْ اللَّهُ وَآتَيْتُكُمْ لَهُ، لِكُنَّيْ أَصْنُومُ وَأَفْطَرُ، وَأَصْلَى وَأَرْقَدُ، وَأَتَرْوَجُ النِّسَاءَ، فَمَنْ رَغَبَ عَنْ سُنْنَتِي فَلَيَسْ مِثْقَى. رواه البخاري، باب الترغيب في النكاح، رقم: ٥٠٣.

100. Anas ibne-Mālik Rađiyallāhu ‘anhu narrates that a group of three (men) came to the houses of the wives of Rasūlullāh Ṣallallāhu ‘alaihi wasallam asking about the worship of Allāh by Nabī Ṣallallāhu ‘alaihi wasallam. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasūlullāh Ṣallallāhu ‘alaihi wasallam when Allāh has forgiven his past and future sins. So one of them said: As for me, I will offer Ṣalat throughout the night forever, and another said: I will fast forever and I will not break my fast. And another said: I will forsake women, never to marry. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam came to them and said: Are you the ones who have said such and such? Behold. By Allāh! Indeed I am the one who fears Allāh most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer Ṣalāt and I sleep (at night) and I marry women, so whoever turns away from my Sunnah is not from me! (Bukhārī)

١٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَمَسَّكَ بِسُنْنَتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرٌ شَهِيدٌ. رواه الطبراني بإسناد لا يأس به، الترغيب ٨٠ / ١

101. Abu Hurairah Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who holds fast to my Sunnah during the time of corruption in my Ummah, for him is the reward of a Martyr. (Tabarānī, Targhib)

١٠٢ - عَنْ مَالِكِ بْنِ أَنَسٍ رَحْمَةُ اللَّهِ أَنْهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلُّوْهَا مَا تَمَسَّكُمْ بِهِمَا كِتَابُ اللَّهِ وَسُنْنَةُ نَبِيِّهِ. رواه الإمام مالك في الموطأ، النهي عن القول في

القدر ص ٧٠٢

102. Mālik ibne-Anas Rahimahullāh reports that a saying of

Rasūlullāh Ṣallallāhu ‘alaihi wasallam had reached him in which he said: I have left with you two things; and you shall never go astray as long as you hold fast to them: the Book of Allāh, and the Sunnah of His Prophet. (Muaṭṭa Imām Mālik)

١٠٣ - عَنْ الْعَرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَطَنَا رَسُولُ اللَّهِ يَوْمًا بَعْدَ صَلَاةِ الْعَدَاءِ مَوْعِظَةً يَلْيَغَةً ذَرَقْتُ مِنْهَا الْعُيُونَ وَوَجَلْتُ مِنْهَا الْقُلُوبُ، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةً مُوَدِّعٍ فِيمَاذَا تَعْهَدْتُ إِلَيْنَا يَا رَسُولَ اللَّهِ؟ قَالَ: أُوصِنُكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعَ وَالطَّاعَةِ وَإِنْ عَبَدْتُ حَبْشَيَّ، فَإِنَّهُ مَنْ يَعِيشُ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا، وَإِنَّكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَذْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ سُتْرٌ وَسُتْرَةُ الْخُلُفَاءِ الرَّاشِدِينَ الْمَهْدِيَّينَ، عَضُُوا عَلَيْهَا بِالنَّوَاجِذِ. رواه البرمني، وقال: هذا حديث حسن صحيح، باب ما جاء في الأخذ بالسنة، الجامع الترمذى ٢/٥٤ طبع فاروقى كتب خانه، ملتقى

103. ‘Irbād ibne-Sāriyāh Rādiyallāhu ‘anhu narrates that one day Rasūlullāh Ṣallallāhu ‘alaihi wasallam after the morning Ṣalāt, gave us a profound heart rending sermon, causing the eyes to flow and the hearts to tremble. So a man said: Indeed this is a sermon of one bidding farewell! So what do you enjoin upon us, O Rasūlallah? He replied: I enjoin you with Allāh’s *Taqwā* (fear and obedience) and to hear and obey those in authority, even if he be an Abyssinian slave! For verily whoever lives among you, shall see many disagreements. And I warn you to beware of innovations in Deen, for verily they are misguidance. So whoever among you sees those times, he must adhere steadfastly to my Sunnah, and the Sunnah of my rightly guided *Khulafā* (successors). (Tirmidhī)

٤٠٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَنَزَعَهُ فَطَرَحَهُ وَقَالَ: يَعْمَدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ: حُذْ حَاتَمَكَ انتَفِعْ بِهِ، قَالَ: لَا، وَاللَّهِ! لَا آخِذُهُ أَبَدًا، وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ. رواه مسلم، باب تحريم خاتم الذهب، رقم: ٥٤٧٢.

104. ‘Abdullāh ibne-‘Abbās Rādiyallāhu ‘anhumā narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam saw a gold ring on the hand of a man; so he removed it and threw it away and said: How does anyone of you want to place a burning coal in his hand? It was said

to the man, after Rasūlullāh Ṣallallāhu ‘alaihi wasallam had left: Take your ring and benefit thereby. He replied: No! By Allāh, I will never take it, as Rasūlullāh Ṣallallāhu ‘alaihi wasallam had thrown it away. (Muslim)

Note: It is forbidden for men to wear golden ornaments.

١٠٥ - قَالَتْ زَيْبُ : دَخَلْتُ عَلَى أُمِّ حَيْنَيَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوفِيَ أَبُوهَا أَبُو سُفِيَّانَ بْنَ حَرْبٍ فَدَعَتْ أُمِّ حَيْنَيَةَ طِيبًا فِيهِ صُفْرَةً خَلُوقًا أَوْ غَيْرَهُ فَدَهَنَتْ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضَيْهَا ثُمَّ قَالَتْ : وَاللَّهِ مَا لِي بِالظَّيْبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : لَا يَحِلُّ لِأَمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدِّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا .

رواه البخاري، باب تحد المتروق عنها أربعة أشهر وعشراً، رقم: ٥٣٤

105. Zainab Radīyallāhu ‘anha narrates: I called upon Umme Ḥabībah Radīyallāhu ‘anha, the wife of Nabī Ṣallallāhu ‘alaihi wasallam, when her father Abu Sufyān ibne-Ḥarb had passed away. Umme Ḥabībah asked for a perfume, containing some yellow substance *Khalūq* or something else. She applied some of it on a maid, then, rubbed the two sides of her own face (with it) and then said: By Allāh! I have no need for fragrance but that I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: It is not permissible for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days, except over a husband, which is for four months and ten days. (Bukhārī)

Note: *Khalūq* is a type of combined fragrance of which saffron is a major ingredient.

١٠٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ : مَا أَعْدَدْتَ لَهَا؟ قَالَ : مَا أَعْدَدْتَ لَهَا مِنْ كَثِيرٍ صَلُوةٌ وَلَا صَوْمٌ وَلَا صَدَقَةٌ، وَلِكُنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ : أَنْتَ مَعَ مَنْ أَحِبْتَ . رواه البخاري، باب علامه الحب في الله، ، ، ، رقم: ٦١٧١

106. Anas ibne-Mālik Radīyallāhu ‘anhu narrates that indeed a man asked Nabī Ṣallallāhu ‘alaihi wasallam: When would be the Last Hour O Rasūlullāh? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: What have you prepared for it? He replied: I have not prepared for it with much of Ṣalāt, nor Ṣaum, nor Ṣadaqah; but I love Allāh and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (Bukhārī)

١٠٧ - عن عائشة رضي الله عنها قالت: جاء رجل إلى النبي ﷺ فقال: يا رسول الله! إنك لأحب إلى من نفسي، وإنك لأحب إلى من أهلي ومالى، وإنك لأحب إلى من ولدى، وإنك لا تكون في البيت فإذا كُرْتَ فَمَا أصْبِرُ حَتَّى آتِيَ فَأَنْظُرْ إِلَيْكَ، وإذا ذَكَرْتَ مَوْتَى وَمَوْتَكَ، عَرَفْتَ أَنَّكَ إِذَا دَخَلْتَ الْجَنَّةَ رُفِعْتَ مَعَ النَّبِيِّينَ، وإنِّي إِذَا دَخَلْتُ الْجَنَّةَ خَشِيتُ أَنْ لَا أَرَاكَ، فَلَمْ يَرُدْ عَلَيْهِ النَّبِيُّ شَيْئاً حَتَّى نَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِهِذِهِ الْأُلْيَا: ﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ وَالصَّدِيقِينَ وَالشَّهِداءِ وَالصَّلِيْحِينَ﴾. رواه الطبراني في الصغير وال الأوسط و رجاله رجال الصحيح غير عبد الله بن عمر ان الغامدي وهو نقاوة مجمع الزوار ٦٣/٧

107. ‘Ā’ishah Raḍiyallāhu ‘anha narrates that a man came to Nabī Ṣallallāhu ‘alaihi wasallam and said: O Rasulallāh! You are more beloved to me than myself, and more beloved to me than my wife and wealth, and more beloved to me than my children. Indeed when I am in my house and I think of you, I lose my patience until I visit and see you. When I remember that you and I are going to die. I know that as you enter Paradise you would be elevated along with the prophets, and if I enter Paradise, I fear that I may not see you. Nabī Ṣallallāhu ‘alaihi wasallam did not reply to him until Jibrāīl ‘Alaihis Salām came with the following verse:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ وَالصَّدِيقِينَ وَالشَّهِداءِ وَالصَّلِيْحِينَ

He who obeys Allāh and His Messenger, they are (will be) among those upon whom Allāh has bestowed a special bountiful favour (reward); as they will be in the company of the Prophets, the *Siddiqīn*, the Martyrs, and the Righteous.

(Tabarānī, Majma-‘uz-Zawāid)

Note: *Siddiq* means the one who has a surpassing degree of strength of Īmān and *Yaqīn*.

١٠٨ - عن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللهِ ﷺ قَالَ: مِنْ أَشَدَّ أَمْتَنِي إِلَيْهِ حُبًّا، نَاسٌ يَكُونُونَ بَعْدِي، يَوْمَ أَحْدُهُمْ لَوْرَآنِي بِأَهْلِهِ وَمَالِهِ. رواه مسلم، باب فيمن يوْمَ رؤية النبي ﷺ رقم: ٧٤٥

108. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: From amongst those people of my Ummāh who intensely love me will be some who will

come after me. Each one of them would desire, that he could see me, even in exchange for (sacrificing) his family and wealth! (Muslim)

١٠٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُغْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِّرْتُ بِالْلَّهُجَّ، وَأَحْلَتُ لِي الْمَغَانِمُ، وَجَعَلْتُ لِي الْأَرْضَ طَهُورًا وَمَسْجِدًا، وَأَرْسَلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخَتَمْتُ بِي النَّبِيِّينَ. رواه مسلم، باب المساجد ومواقع الصلوة،

رقم: ١١٦٧.

109. Abu Hurairah Raḍiyallāhu ‘anhu narrates that indeed Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I have been given superiority over the rest of the prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by fear (in the hearts of enemies); and captured enemy assets have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to the entire mankind; and the line of prophets ended on me. (Muslim)

١١٠ - عَنْ عِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ صَاحِبِ رَسُولِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنِّي عَبْدُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ. (الحديث) رواه الحاكم وقال: هذا حديث صحيح الإسناد ولم يخرجاه ووافقه الذهبي ٤٨/٢

110. ‘Irbaḍ ibne-Sāriyah Raḍiyallāhu ‘anhu, the companion of Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Verily I am the slave of Allāh and the seal of prophets. (Mustadrak Ḥākim)

١١١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَخْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لِبَنَةٍ مِنْ زَاوِيَّةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَا وَضَعَتْ هَذِهِ الْلِّبَنَةُ؟ قَالَ: فَأَنَا الْلِّبَنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ. رواه البخاري، باب خاتم النبيين، رقم: ٣٥٣٥

111. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed my example and the example of the preceding prophets is that of a man who built a house, and perfected and beautified it, but left a place for one brick in a corner. Now, people move around the house and marvel at its

beauty but also say: Why a brick was not placed in this corner? Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I am that brick; and I am the seal of the prophets. (Bukhārī)

١١٢ - عَنْ أَبْنَىٰ عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ النَّبِيِّ يَوْمًا، فَقَالَ: يَا غَلَامًا إِنِّي أَعْلَمُكَ كَلِمَاتٍ، احْفَظِ اللَّهَ يَحْفَظُكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهِكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمَ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعْتُ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَىٰ أَنْ يَضْرُوكَ بِشَيْءٍ لَمْ يَضْرُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحْفُ. رواه الترمذى وقال: هذا حديث حسن صحيح، باب حديث

حظلة، رقم: ٤٥١٦

112. Ibne-‘Abbās Raḍiyallāhu ‘anhu narrates: I was (riding) behind Nabī Ṣallallāhu ‘alaihi wasallam one day; when, he said to me: O lad! Indeed, I will teach you (some) words of wisdom: Guard the Commandments of Allāh, He will guard you! Guard the Commandments of Allāh, you will find Him before you (Allāh will help you). If you ask, ask from Allāh alone, and when you seek help, seek help from Allāh alone, and believe that if the entire mankind gathered to benefit you by anything, they cannot benefit you except by that which Allāh has written for you! And if they gathered to harm you with anything, they can not harm you except by that which Allāh has written for you. The pens of destiny have been lifted, and the (ink of the) scrolls has dried! (Tirmidhī)

Note: The decision of destiny can never be changed.

١١٣ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: لِكُلِّ شَيْءٍ حَقِيقَةٌ، وَمَا بَلَغَ عَنِّي حَقِيقَةً إِلَيْمَانٍ حَتَّىٰ يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبْهُ. رواه احمد.

والطبراني ورجاله ثقات، ورواه الطبراني في الأوسط، مجمع الزوائد ٧/٤٠

113. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: For everything there is a reality; and no slave of Allāh can reach the reality of Īmān until he believes that which had befallen him, could not have missed him; and what had missed him, could not have befallen him. (Musnad Aḥmad, Ṭabarānī, Majma-‘uz-Zawāid)

Note: One must believe that whatever befalls him is predestined from Allāh, and he does not know what good is hidden in it for him.

Belief in destiny guards one's Īmān and is a protection from the promptings of Shaiṭān.

١٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: كَتَبَ اللَّهُ مَقَادِيرُ الْحَلَاقَةِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَزَّشَهُ عَلَى الْمَاءِ. رواه مسلم، باب حجاج آدم وموسى صلى الله عليهما وسلم، رقم: ٦٧٤٨

114. 'Abdullāh ibne-'Amr ibnil-'Āṣ Radīyallāhu 'anhuma narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Allāh had written the destiny of the entire creation fifty thousand years before he created the skies and the earth. He said: And at that time His Throne was upon the water. (Muslim)

١٥ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَغَ إِلَى كُلِّ عَبْدٍ مِنْ خَلْقِهِ مِنْ خَمْسٍ: مِنْ أَجْلِهِ وَعَمَلِهِ وَمَضْجِعِهِ وَأَثْرِهِ وَرِزْقِهِ. رواه أحمد /١٩٧٥

115. Abu Dardā Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Indeed, Allāh 'Azza wa Jall has decided five things for every slave; his time of death, his deeds (good or evil), his burial place, his age and his sustenance. (Musnad Ahmad)

١٦ - عَنْ عَمْرِو بْنِ شَعْبِنَ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ قَالَ: لَا يُؤْمِنُ الْمُرْءُ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرًا وَشَرًّا. رواه أحمد /١٨١

116. 'Abdullah ibne-'Amr Radīyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: No person is a true believer until he believes that destiny, good and bad, is from Allāh. (Musnad Ahmad)

١٧ - عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: يَشَهِّدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَكْنِي رَسُولَ اللَّهِ بِعَشْنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ. رواه الترمذى، باب ما جاء أن الإيمان بالقدر، رقم: ٢١٤٥

117. 'Alī Radīyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: No slave of Allāh is a true believer, until he believes in four things: 1. He bears witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh; and He has sent me with the Truth. 2. He believes in death. 3. He

believes in the Resurrection after death, and 4. He believes in destiny. (Tirmidhī)

١١٨ - عَنْ أَبِي حَفْصَةَ رَحْمَةَ اللَّهِ قَالَ: قَالَ عَبْدَةُ بْنُ الصَّابِطِ لِأَبْنِيهِ: يَا بُنَيَّ! إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلْمَ فَقَالَ لَهُ: أَكْتُبْ، فَقَالَ: رَبْ وَمَاذَا أَكْتُبْ؟ قَالَ: أَكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقْوُمُ السَّاعَةُ، يَا بُنَيَّ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي. رواه أبو داود، باب في القدر، رقم: ٤٧٠٠

118. Abu Ḥafṣah Raḥimahullāh narrates that ‘Ubādah ibne-Ṣāmit advised his son: Sonny! Indeed you can never taste the reality of Īmān (faith) until you believe that what befalls you could not have missed you, and what missed you could not have befallen you. I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam narrating in a Ḥadīth Qudsi: Verily the first (thing) that Allāh Ta‘ālā created was the pen, then He ordered: Write! It (the pen) asked: My Rabb, what shall I write? He Commanded: Write down the destiny of everything that is to take place until the Day of Judgement. Sonny! Indeed, I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who dies upon belief other than this, is not from me. (Abu Dāwūd)

١١٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: وَكَلَّ اللَّهُ بِالرَّحْمِ مَلِكًا فَيَقُولُ: أَيْ رَبْ نُطْفَةٌ، أَيْ رَبْ عَلَقَةٌ، أَيْ رَبْ مُضْغَةٌ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِي خَلْقَهَا، قَالَ: أَيْ رَبْ ذَكْرٌ أَمْ أُنْثى؟ أَشَقِّي أَمْ سَعِيدٌ؟ فَمَا الرَّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبْ كَذَلِكَ فِي بَطْنِ أَمْهٖ. رواه البخاري، كتاب القدر، رقم: ٦٥٩٥

119. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Allāh has put an angel incharge at the womb of the mother. So the angel proclaims: O my Rabb! It is now a drop of sperm (fertilized ovum); O my Rabb! It is now something that clings. O my Rabb! It is now a piece of flesh. When Allāh wills to complete its creation; the angel asks: O my Rabb! What shall I write about it, male or female? Whether wretched (evil doer) or blessed (doer of good)? How much will be its provisions? Then, what will be its age? So, all that is written while it is still in the mother’s womb. (Bukhārī)

١٢٠ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ عَظَمَ الْجَزَاءِ مَعَ عَظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا أَبْلَاهُمْ؛ فَمَنْ رَضِيَ اللَّهُ الرَّضَا وَمَنْ سُخِطَ اللَّهُ السُّخْطُ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في الصبر على البلاء، رقم: ٢٣٩٦.

120. Anas Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allāh loves people He afflicts them, and those who accept it gladly receive Allāh’s pleasure, but those who are displeased receive Allāh’s displeasure. (Tirmidhī, Ibn ‘mājah)

١٢١ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونِ فَأَخْبَرَنِي أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلنُّورِمِينَ، لَيْسَ مِنْ أَحَدٍ يَقْعُدُ الطَّاعُونُ فَيُمْكُثُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصْبِبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلٌ أَجْرٌ شَهِيدٌ. رواه البخاري، كتاب أحاديث الأنبياء، رقم: ٣٤٧٤

121. ‘Ā’ishah Rađiyallāhu ‘anhā, the wife of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, narrates: I asked Rasūlullāh Ṣallallāhu ‘alaihi wasallam about the plague. So he informed me that it is a punishment (that) Allāh sends upon whom He wills; and verily, Allāh has made it a source of mercy for the believers. Anyone who remains in his place patiently, at the time of an epidemic of plague, anticipating (reward from Allāh), believing that nothing shall befall him but what Allāh has written for him, then (by destiny, if he is afflicted by plague there) will be the reward of a martyr for him. (Regardless whether he dies or not because of the plague). (Bukhārī)

Note: Another ḥadīth clarifies the order of the *Shari‘ah*, that if plague breaks out in a region, whoever happens to be there should not leave. and who is outside that locality should not enter. Therefore, this ḥadīth grants solace for the one who stays patiently in the locality of the plague. Plague is considered a communicable disease in which lymph nodes enlarge mainly in the neck, armpit or groins. The patient generally dies on the second or third day. (Fathul-Bāri)

Some scholars have termed every epidemic disease as plague. (Takmilah Fathul Mulhim)

١٢٢ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا ابْنُ ثَمَانِ سِنِينَ خَدَمْتُهُ عَشْرَ سِنِينَ فَمَا لَامَنِي عَلَى شَيْءٍ قَطُّ أَتَيَ فِيهِ عَلَى يَدِي فَإِنْ لَامَنِي لَائِمٌ مِنْ أَهْلِهِ قَالَ: دَعْوَةُ فِيَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ . مصابيح السنة للبغوي وعده من الحسان ٤/٥٧

122. Anas Rađiyallāhu ‘anhu narrates: I served Rasūlullāh Ṣallallāhu ‘alaihi wasallam for a period of ten years from the age of eight. During this period, he never scolded me for any loss that took place at my hands. And if anyone of his family scolded me, he would say: Leave him, for indeed, if a thing was destined, it had to happen. (Maṣābiḥ al-ḥus-Sunnah)

١٢٣ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ شَيْءٍ يُقدرُ، حَتَّى الْعَجْزُ وَالْكَيْسُ . رواه مسلم، باب كل شيء يقدر، رقم: ٦٧٥١

123. ‘Abdullāh ibne-‘Umar Rađiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Every thing is destined, even mental weakness and intelligence. (Muslim)

١٢٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الْمُسْعِفِ، وَفِي كُلِّ خَيْرٍ، اخْرُجْنَ عَلَى مَا يَنْفَعُكُمْ وَاسْتَعْنُ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكُ شَيْءٌ فَلَا تَقُلْ: لَوْ أَتَنِي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلِكِنْ قُلْ قَدَرُ اللَّهِ، وَمَا شَاءَ فَعَلَ، فَإِنْ لَوْ تَفْتَحَ عَمَلَ الشَّيْطَانِ . رواه مسلم، باب الإيمان بالقدر، ٤٠٠٠، رقم: ٦٧٧٤

124. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A believer who is strong is better and more beloved to Allāh than the one who is weak, although both bear goodness. Aspire for what benefits you, and seek help from Allāh; and do not give up. And if any adversity befalls you, do not say if I had done this or that, it would have resulted in such and such. But say, Allāh so destined and did it as He desired. For verily (the word) “if” opens the way for the work of Shaitān. (Muslim)

Note: For a man to say that “if I had done this or that it would have resulted in such and such” is forbidden when it is used in the context of negating destiny; and to say that destiny is nothing but relying solely on one’s planning and efforts is a situation in which Shaitān gets the opportunity to remove his belief in destiny.

١٢٥ - عَنْ أَبْنَىٰ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِلَّا وَإِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوْءِيِّ أَنَّهُ لَيْسَ مِنْ نَفْسِي تَمُوتُ حَتَّىٰ تَسْتَوْفِيَ رِزْقَهَا، فَاتَّقُوا اللَّهَ وَاجْهِلُوا فِي الظَّلَبِ وَلَا يَحْمِلْنَكُمْ أَسْتِيَطَاءُ الرِّزْقِ أَنْ تَطْلُبُوا بِمَعَاصِي اللَّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ. (وهو طرف من الحديث) شرح السنّة للبغوي ٣٠٥/١٤، قال المحسني: رجال ثقات وهو مرسل

125. ‘Abdullāh ibne-Mas‘ūd Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Behold! Indeed, the ‘Trusted Spirit’ Jibrīl ‘Alaihis Salām inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allāh, and in your quest for sustenance, be dignified and upright. The delay in your sustenance should not lead you into seeking it by forbidden means. For undoubtedly that which is with Allāh, can only be obtained by His obedience. (Sharḥ us Sunnah lil Bagawī)

١٢٦ - عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَضَىٰ بَيْنَ رَجُلَيْنِ فَقَالَ الْمُقْضِيُّ عَلَيْهِ لَمَّا أَذْبَرَ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، فَقَالَ النَّبِيُّ ﷺ: إِنَّ اللَّهَ تَعَالَى يَلُومُ عَلَى الْعَجْزِ وَلِكُنْ عَلَيْكَ بِالْكَيْسِ فَإِذَا غَلَبْتَ أَمْرًا فَقُلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. رواه أبو داؤد، باب الرجل يحلف على حقه، رقم: ٣٦٢٧.

126. ‘Awf ibne-Mālik Rādiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam gave a decision between two men. And that the one against whom the decision had been given, turned away and said: (Allāh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasulullah Ṣallallāhu ‘alaihi wasallam remarked: Allāh Ta‘ālā condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspite of this, if a matter overpowers you then say: (Allāh is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dāwūd)

BELIEF IN THE HEREAFTER

VERSES OF QUR'ĀN

Allāh Subḥānahū wa Ta'ālā says:

O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing.

On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allāh is severe (because of which they will appear drunken).

Al-Hajj 22: 1-2

قال اللہ تعالیٰ :

يَأَيُّهَا النَّاسُ أَتَقْوِ رَبَّكُمْ إِنْ
رَّزْلَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾
يَوْمَ تَرَوْنَهَا تَذَهَّلُ كُلُّ مُرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُّ كُلُّ ذَاتٍ
حَمَلَ حَمْلَهَا وَتَرَى النَّاسَ سُكَّرًا
وَمَا هُمْ بِسُكَّرٍ وَلَكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ﴿٢﴾ [الحج: ١ - ٢]

Allāh Subḥānahū wa Ta'ālā says:

(On the Day of Resurrection) And no close friend will ask a friend (about his condition).

Though they shall be made to see one an another. The guilty man will long to be able to ransom himself from the Punishment of that Day at the price of his children,

And his spouse, and his brother,

And his kinsfolk whoever sheltered him

وقال تعالیٰ :

وَلَا يَسْتَغْلِلُ حَمِيمًا
يَصْرُونَهُمْ يَوْمُ الْمَعْجُومُ لَوْ
يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِنْ
بَنْتِيهِ

وَصَاحِبَتِهِ، وَأَخِيهِ
وَفَصِيلَتِهِ الَّتِي تُثْوِيهِ

And all that the earth contains; so that it might save him. But never!
Al-Mâ'ârij 70: 10-15

Allâh Subhânahû wa Ta'âlâ says:

And think not that Allâh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror),

As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement).

Ibrâhîm 14: 42-43

Allâh Subhânahû wa Ta'âlâ says:

The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful.

And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations.

Al-A'râf 7: 8-9

Allâh Subhânahû wa Ta'âlâ says:

Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls

وَمَنْ فِي الْأَرْضِ حَيَا ثُمَّ يُتَجْهَى
كَلَّا [العارج: ١٥-١٠]

وَلَا تَحْسَبْنَ أَنَّ اللَّهَ غَافِلٌ عَمَّا يَعْمَلُ
الظَّالِمُونَ إِنَّمَا يُؤْخِرُهُمْ لِيَوْمٍ
تَشَاهَدُ فِيهِ الْأَبْصَرُ
مُهْطَعِينَ مُقْبَغِينَ رُءُوسُهُمْ لَا يَرَنُّ
إِلَيْهِمْ طَرَفُهُمْ وَأَعْدَتْهُمْ هَوَاءٌ
[ابراهيم: ٤٢-٤٣]

وَقَالَ تَعَالَى:
وَأَلْوَزْنُ يَوْمَيْنِ الْحَقُّ فَمَنْ
شُقِّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ

وَمَنْ حَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِيَدِنَا
يَظْلِمُونَ [الأعراف: ٨-٩]

وَقَالَ تَعَالَى:
جَنَّاتُ عَدَنِ يَدْخُلُونَهَا يَحْلَوْنَ
فِيهَا مِنْ أَسَاوِيرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا

and their raiment (clothes) therein is silk.

And they say: Praise is to Allāh who has put away grief from us. Indeed! Our Sustainer is Forgiving, Bountiful; Who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us. Fātir 35: 33-35

Allāh Subḥānahu wa Ta‘ālā says:

Indeed! Those who feared (Allāh) will be in a place secure. Amid gardens and springs.

Attired in silk and silk embroidery, facing one another.

And so it will be. And We shall wed them to fair maidens with wide lovely eyes.

They call therein for every variety of fruit, in safety.

They taste not death therein, save the first death. And He has saved them from the doom of Hell.

A bounty from your Sustainer. That is the supreme triumph.

Ad-Dukhān 44: 51-57

وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
وَقَالُوا لَحْمَدُ لِلّٰهِ الَّذِي أَذْهَبَ عَنَّا
الْحَزْنَ إِنَّا رَبِّنَا لَغَفُورٌ شَكُورٌ
الَّذِي أَلْهَنَا دَارَ الْمُقَامَةَ مِنْ فَضْلِهِ لَا
يَعْسُنَا فِيهَا نَصَبٌ وَلَا يَمْسِنَا فِيهَا
لَغُوبٌ [فاطر: ٣٥-٣٢]

وقال تعالى:

إِنَّ الْمُتَّقِينَ فِي مَقَامِ أَمِينٍ
فِي جَنَّتٍ وَغَيْرِهَا
يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَرْقَى
مُسَقَّلِيَّاتٍ
كَلَّا لَكَ وَزَوْجَنَاهُمْ
بِمُحُورٍ عَيْنٍ
يَدْعُونَ فِيهَا بِكُلِّ فَنِكَهَةٍ
أَمِينِينَ
لَا يَدُوْفُونَ فِيهَا أَمْوَاتٍ إِلَّا
الْمَوْتَةَ الْأُولَى وَقَنَّهُمْ عَذَابٌ
الْعَجِيمِ
فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ [الدُّخَانُ: ٥٧-٥١]

Allāh Subḥānahū wa Ta‘ālā says:

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called *Kāfūr*.

A spring from where the slaves of Allāh will drink, causing it to gush forth (wherever they wish) abundantly.

They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all).

And they feed, for the love for Him, the poor, the orphans, and the captives,

(Saying:) We feed you, seeking only Allāh’s countenance. We wish from you no reward, nor thanks.

Verily we fear from our Sustainer a Day, hard and distressful. So, Allāh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy. And their recompense shall be Paradise and silken attire.

They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold.

And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach.

And amongst them will be passed around goblets of silver and

وَقَالَ تَعَالَى :

إِنَّ الْأَبْرَارَ يَشْرُبُونَ مِنْ كَأسِ
كَانَ مِرَاجِهَا كَافُورًا

عَيْنَنَا يَشْرُبُ بِهَا عِبَادُ اللَّهِ يُفْجِرُونَهَا
تَفَجِيرًا

يُؤْفَونَ بِالنَّذْرِ وَيَخْافُونَ يَوْمًا كَانَ شَرُورُ
مُسْتَطِلِّي رًا

وَيُطْبِمُونَ الْطَّعَامَ عَلَى حُبِّهِ، مِسْكِينًا وَيَسِيرًا

إِنَّمَا نُطْعِنُكُمْ لِوَجْهِ اللَّهِ لَا تُبَدِّلُونَ حَرَاءَ
وَلَا شُكُورًا

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا فَنَظَرَ إِلَيْهِ
فَوَقَعُهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَنُهُمْ نَضْرَةٌ
وَسُرُورًا

وَجَزَرُهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا
مُشَكِّبِينَ فِيهَا عَلَى الْأَرَائِكَ لَا يَرَوْنَ فِيهَا
شَمِسًا وَلَا زَمْهَرِيرًا

وَدَانِيَةً عَلَيْهِمْ ظَلَّنَاهَا وَذَلِكَ قُطْلُوفُهَا
نَذْلِيلًا

وَيَطَافُ عَلَيْهِمْ بِثَانِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ

beakers (as) of glass,

Crystal clear, but made of silver.
They will determine the measure
thereof, according to their desire.
And they will be given to drink
from a cup (of wine) mixed with
Zanjabīl (ginger flavoured),

From a spring called *Salsabil*.

And youths of everlasting youth
will serve them; when you look at
them you would think they were as
scattered pearls;
And when you look there (in
Paradise), you will see a delight
(that cannot be imagined) and a
great dominion.

Their raiment will be of fine green
silk, and gold embroidery. They
will be adorned with bracelets of
silver; and their Sustainer will
slake their thirst by giving them a
pure drink Himself.

(And it will be said to them):
Verily, this is a reward for you;
and your endeavour has found
acceptance.

Al-Insān 76: 5-22

Allāh Subhānahū wa Ta‘ālā says:

And those on the right hand, what
of those on the right hand?
(They will be) Amongst thorn-less
Lote trees.
And clustered plantains with fruits
piled one above another.
In a shade long extended.

فَوَارِيْا

فَوَارِيْا مِنْ فِضَّةٍ قَدَرُوهَا نَقِيرِا

وَسَقَوْنَ فِيهَا كَاسَةً كَانَ مِنْ رَجْهَها

رَجَبِيلًا

عِنَّا فِيهَا تُسْمَى سَلَسِيلًا

وَرَطْفُوفٌ عَنْهُمْ وَلَدَنٌ مُخْلَدُونَ إِذَا رَأَيْتُمْهُمْ

حَسِبْتُمْهُمْ لَوْلَوْا مَتَشَوِّرًا

وَإِذَا رَأَيْتَهُمْ رَأَيْتَ نِعَمًا وَمُلْكًا

كَيْرًا

عَلَيْهِمْ شَابَ شَدِّسٌ خَضْرٌ وَإِسْتَرْفٌ وَحَلْوَا

أَسَاوَرٌ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبِيعٌ شَرَابًا

طَهُورًا

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعِيدُكُمْ

مَشْكُورًا [الإنسان: ٢٢-٥]

وقال تعالى:

وَأَحَبَبْتُ الْيَمِينَ مَا أَحَبَبْتُ الْيَمِينَ

فِي سِدْرٍ مَخْضُودٍ

وَطَلْحَ مَضْوِدٍ

وَظَلَّ مَمْدُودٍ

By water flowing constantly.

And fruits in abundance.

Neither out of reach, nor forbidden (perennial).

And on couches raised high.

Verily, We have created them (maidens) of a special creation.

And made them virgins.

Beloved of their husbands only, equal in age.

For those of the Right Hand.

A multitude of those (of the Right Hand) will be from the first generations (who embraced Islām). And a multitude (of those of the Right Hand) will be from later generations. Al-Wāqi‘ah 56:27-40

وَمَاءٌ مَسْكُوبٌ
وَنَكِيْهَةٌ كَثِيرَةٌ
لَا مَقْطُوعَةٌ وَلَا مَنْوَعَةٌ
وَرُشْ مَرْفُوعَةٌ
إِنَّا أَشَانَهُنَّ إِنْشَاءٍ
فَعَلَتْهُنَّ أَبَكَارًا
عُرْبًا أَزْرَابًا
لَا صَحْبٌ لِيَسِينَ
ثُلَّةٌ مِنَ الْأَوَّلِينَ
وَثُلَّةٌ مِنَ الْآخِرِينَ

[الوافعنة: ٤٠ - ٢٧]

Note: According to another interpretation the previous generations means people from the previous Ummah; and later generations means people from this Ummah. (Bayānul Qur’ān)

Allāh Subḥānahū wa Ta‘ālā says:

Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for.

A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful. Fuṣṣilat 41: 31-32

Allāh Subḥānahū wa Ta‘ālā says:

And indeed for the transgressors, will be an evil journey’s end.

وَقَالَ تَعَالَى :
وَلَكُمْ فِيهَا مَا تَشَتَّهِي أَنْفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدَعُونَ
نِزَّلَ مِنْ عَفْوٍ رَحْمَمْ
[صلت: ٣٢-٣١]

وَقَالَ تَعَالَى :
وَإِنَّ لِلظَّاغِنِ لَشَرٌّ مَعَابٌ

Hell, where they will burn, an evil resting place.

This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge; let them taste it.

And other (torments) of similar kind all together. Swād 38: 55-58

جَهَنَّمْ يَصْلَوُهَا فَيَئِسَ الْمَهَادُ

هَذَا فَلَيْذُوقُوهُ حَمِيمٌ

وَعَسَاقٌ

وَاهَرٌ مِنْ شَكْلِهِ أَزْوَاجٌ

[ص: ٥٨-٥٥]

Allāh Subḥānahū wa Ta‘ālā will say to the dwellers of Hell:
Depart you to that which you used to deny!

Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns.

Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire.

Verily! It (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts). (Then these sparks when they will fall on the earth) they will become as if they were yellow camels.

Al-Mursalāt 77: 29-33

Allāh Subḥānahū wa Ta‘ālā says:

They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me!

Az-Zumar 39: 16

وقال تعالى:

أَنْطَلِقُوا إِلَى مَا كُثُرَ بِهِ تَكَذِّبُونَ

أَنْطَلِقُوا إِلَى ظِلِيلِ ذِي ثَلَاثَ شَعَبٍ

لَا ظَلِيلٌ وَلَا يُغْنِي مِنَ الْهَبِ

إِنَّهَا تَرْمِي بِشَكَرٍ كَالْقَصْرِ

كَانُوكُمْ جَنَّاتٌ صُفَرٌ

[المرسلات: ٢٩-٣٢]

وقال تعالى:

لَهُمْ مِنْ فَوْقِهِمْ ظَلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظَلَلٌ ذَلِكَ مَحْنَفُ اللَّهِ بِهِ عِبَادُهُ

يَعْبَادُونَ فَانْقَوْنَ [الزمر: ١٦]

Allāh Subḥānahū wa Ta‘ālā says:

Verily, the tree of *Zaqqūm*,

Will be the food for sinners;

Like molten brass, it will boil in
their bellies,

Like the seething of boiling water.

(It will be said to the angels): Seize
him, and drag him into the midst of
the blazing Fire,

Then pour over his head the
torment of boiling water.

Taste (this)! Verily, you thought
you were mighty and generous.

Verily! This is that which you
used to doubt. Ad-Dukhān 44: 43-50

Allāh Subḥānahū wa Ta‘ālā says:

In front of him (every rebellious
transgressor) is Hell, and he will be
made to drink boiling festering
water.

Which he will sip, but will be
unable to swallow it, and death
will approach him from every side,
yet he will not die; and in front of
him will be a harsh torment
(becoming ever severe, and he will
continue to sob for an eternity).

Ibrāhīm 14: 16-17

وقال تعالى:

إِنَّ شَجَرَةَ الْرَّقْوُمَ

طَعَامُ الْأَشْيَمِ

كَالْمُهَلِّ يَغْلِي فِي الْبُطُونِ

كَعْلَى الْحَمِيمِ

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ

ثُمَّ صُبُوا فَوَقَ رَأْسِهِ مِنْ عَذَابٍ

الْحَمِيمِ

ذُقُّ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

إِنَّ هَذَا مَا كُنْتُ بِهِ تَمَرُونَ

[الدخان: ٤٣ - ٥٠]

وقال تعالى:

مَنْ وَرَآهُهُ جَهَنَّمُ وَسَقَى مِنْ مَاءِ صَدِيدٍ

يَتَجَرَّعُهُ وَلَا يَكُادُ شَيْغُهُ

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا

هُوَ بِمُيَمِّتٍ وَمَنْ وَرَآهُهُ عَذَابٌ

غَلَظٌ [ابراهيم: ٦-١٧]

AHĀDĪTH

١٢٧ - عَنْ أَبْنَىٰ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! قَدْ شَبَّتْ قَالَ: شَبَّتْنِي هُوَذَا وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُ لَوْنُ وَإِذَا الشَّمْسُ كَوَرَثَ.

رواه الترمذى وقال: هذا حديث حسن غريب، باب ومن سورة الواقعة، رقم: ٣٢٩٧

127. Ibne-‘Abbās Raḍiyallāhu ‘anhuma narrates that Abu Bakr Raḍiyallāhu ‘anhu said: O Rasūlallāh! Indeed you have aged! He replied: (The Sūrah) Hūd, Al-Wāqi‘ah, Al-Mursalāt, ‘Amma Yata Sā’alūn, and Idhash Shamsu Kuwwirat have aged me. (Tirmidhī)

١٢٨ - عَنْ خَالِدِ بْنِ عَمِيرٍ الْعَدْوَىِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَطَبَنَا عَبْتَةُ بْنُ غَزَّوَانَ رَضِيَ اللَّهُ عَنْهُ فَحَمَدَ اللَّهَ وَأَشْتَقَ عَلَيْهِ، ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرُمٍ، وَوَلَّتْ حَدَاءً، وَلَمْ يَقِنْ مِنْهَا إِلَّا صُبَابَةً كَصَبَابَةِ الْإِنَاءِ يَتَصَابَّهَا صَاحِبَهَا، وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارِ لَا زَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرِ مَا بِحَضْرَتِكُمْ، فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمِ فِيهِوْ فِيهَا سَبْعِينَ عَامًا، لَا يُدْرِكُ لَهَا قَعْدًا، وَوَاللَّهِ لَتَمَلَّأُنَّ أَفْعَجِيْتُمْ؟ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصَارِيعِ الْجَنَّةِ مَسِيرَةً أَرْبَعِينَ سَنَةً، وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيْظٌ مِنَ الرَّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةَ مَعَ رَسُولِ اللَّهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ، حَتَّىٰ قَرِحْتُ أَشْدَاقَنَا فَالْتَقَطَتْ بُرْدَةٌ فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ، فَأَتَرْزَتُ بِنِصْفِهَا، وَأَتَرْزَتُ سَعْدًا بِنِصْفِهَا، فَمَا أَصْبَحَ الْيَوْمُ مِنَ أَحَدٍ إِلَّا أَصْبَحَ أَمِيرًا عَلَىٰ مِصْرَ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا، وَإِنَّهَا لَمْ تَكُنْ نُؤَةً قَطُّ إِلَّا تَنَاسَخَتْ، حَتَّىٰ تَكُونَ آخِرُ عَاقِبَتِهَا مُلْكًا، فَسَخَّرُوْنَ وَتَجَرَّبُوْنَ الْأُمْرَاءَ بَعْدَنَا.

رواه مسلم، باب الدنيا سجن للمؤمن وجنة للكافر، رقم: ٧٤٣٥

128. Khālid ibne-‘Umair Al ‘Adawī Raḍiyallāhu ‘anhuma narrates that ‘Utbah ibne-Ghazwān Raḍiyallāhu ‘anhu in a sermon after glorifying and praising Allāh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it

continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and Jinn). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Şahābah) with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa‘d ibne-Mālik. So, I wore it to cover my lower half, and Sa‘d ibne-Mālik wore the other piece. But, today each of us is an *Amīr* (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. And verily, never is there a prophet hood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

Note: The characteristics of prophetic ways is that justice is established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found. (Takmalah, Fathul Mulhim)

١٢٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ كُلَّمَا كَانَ يَلْتَهَا مِنْ رَسُولٍ اللَّهِ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْقَبْيَعِ فَيَقُولُ: "السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٌ مُؤْمِنِينَ، وَأَنَا كُمْ مَا تُوعَدُونَ غَدًا مُؤْجَّلُونَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَا حَقُونَ"؛ اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ. رواه مسلم، باب ما يقال عند دخول القبور، ٤٠٠٠، رقم: ٢٢٥٥

129. ‘Ā’ishah Rađiyallāhu ‘anha narrates that whenever it was her turn for Rasūlullāh Ṣallallāhu ‘alaihi wasallam to spend the night, he would go out at the end of the night to Baqī‘ (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allāh willing, we shall be joining you. O Allāh! Forgive the dwellers of Baqī‘. (Muslim)

١٣٠ - عَنْ مُسْتَورِدِ بْنِ شَدَّادٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ كُلَّمَا دَرَأْتُهُ فِي

الآخرة إلا مثل ما يجعل أحدكم إصبعه هذه في اليم، فلينظر أحدكم بم ترجع؟ رواه مسلم، باب
فداء الدنيا، رقم: ٢١٩٧

130. Mustawrid ibne-Shaddād Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

١٣١ - عن شداد بن أوس رضي الله عنه عن النبي ﷺ قال: الكيس من دان نفسه وعمل لما
بعد الموت، والعاجز من أتبع نفسه هوها وتمني على الله. رواه الترمذى وقال: هذا حديث حسن، باب
حديث الكيس من دان نفسه، رقم: ٢٤٥٩

131. Shaddād ibne-Aws Raḍiyallāhu ‘anhu narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allāh’s Mercy. (Tirmidhī)

١٣٢ - عن ابن عمر رضي الله عنهما قال: أتيت النبي ﷺ عاشر عشرة فقام رجل من
الأنصار فقال: يا نبي الله من أكثى الناس، وأحرج الناس؟ قال: أكثرهم ذكرًا للموت،
وأكثرهم استعدادًا للموت قبل نزول الموت، أولئك هم الأكياش، ذهبوا بشرف الدنيا
وكرامة الآخرة. قلت: رواه ابن ماجه باختصار، رواه الطبراني في الصغير وإسناده حسن، مجمع
الزوائد ١٥٦

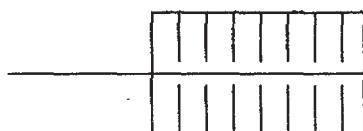
132. ‘Abdullāh ibne-‘Umar Raḍiyallāhu ‘anhuma narrates that I came to Nabi Ṣallallāhu ‘alaihi wasallam, being the tenth one of ten Ṣahābah. A man of the *Anṣār* stood up and said: O Nabi Allāh! Who is the wisest and the most resolute amongst people? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter. (Ibne-Mājah, Tabarāni, Majma-uz-Zawāid)

١٣٣ - عن عبد الله رضي الله عنه قال: خط النبي ﷺ خطًا مربعاً، وخط خطًا في الوسط
خارجا منه، وخط خططا صغارا إلى هذا الذي في الوسط من جانبه الذي في الوسط، فقال:

هذا الإنسان، وهذا أجله محيط به – أونقد أحاط به – وهذا الذي هو خارج أمله، وهذه الخطوط الصغار الأعراض، فإن خطأ هذا نهشه هذا، وإن خطأه هذا نهشه هذا، وهذا صورة.

رواية البخاري، باب في الأمل وطوله، رقم: ٦٤١

133. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decreed life-span). And the line protruding out of the square shows his hopes. And these smaller lines are the incidents (to take place). If one incident misses him, he is mangled by the other. And if it misses him, he is mangled by yet another. (Bukhārī)



٤ - عن محمود بن ليند رضى الله عنه أن النبي ﷺ قال: اثنان يكرههما ابن آدم، المؤت و الممؤت خيراً من الفتنة، ويكره قلة المال، وقلة المال أقل للحساب. رواه أحمد بسنادين ورجال

أحدهما رجال الصحيح، مجمع الرواين، ٤٥٣/١٠

134. Maḥmūd ibne-Labīd Raḍiyallāhu ‘anhu narrates that indeed Nabī Ṣallallāhu ‘alaihi wasallam said: There are two things that the son of Ādam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Ahmad)

١٣٥ - عن أبي سلمة رضى الله عنه قال: سمعت رسول الله ﷺ يقول: من لقى الله يشهد أن لا إله إلا الله وأن محمداً رسول الله وآمن بالبعث والحساب دخل الجنة. ذكر الحافظ ابن كثير هذا الحديث بطوله في البداية والنهاية ٥/٤٣٠

135. Abu Salamah Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidāyah wan Nihāyah)

١٣٦ - عن أم الدرداء رضي الله عنها قالت: قلْتُ لِأَبِي الدَّرْدَاءِ: أَلَا تَتَعْنِي لِأَصْنَافِكَ مَا يَتَعْنِي
الرِّجَالُ لِأَصْنَافِهِمْ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّ أَمَانَكُمْ عَقْبَةً كَثُرُودًا لَا
يُجاوِزُهَا الْمُشْقِلُونَ فَأَحِبْتُ أَنْ أَتَحَفَّظَ لِتِلْكُ الْعَقْبَةِ. رواه البيهقي في شعب الإيمان ٣٠٩/٧

136. Umme Dardā' Radīyallāhu 'anha narrates: I enquired from Abu Dardā': Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage. (Baihaqī)

Note: 'Men seek fine food and drink' means that his wife wanted him to take out time and effort to earn, if not for his family, then at least for the sake of his guests.

١٣٧ - عن هانيٍ مولى عثمان رحمة الله آنه قال: كَانَ عُثْمَانَ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَئِلَّ
لِحِينَتِهِ، فَقَبِيلَ لَهُ تُذَكِّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبَكِّنِي وَتَبَكِّنِي مِنْ هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ قَالَ: إِنَّ
الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنَّ نَجَاحَهُ مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُ
مِنْهُ قَالَ: وَقَالَ رَسُولُ اللَّهِ: مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْطَعَ مِنْهُ. رواه الترمذى وقال: هذا

حديث حسن غريب، باب ما جاء في فظاعة القبر، ٤٠٠٠ رقم: ٢٣٠٨

137. Hānī Rahimahullāhu, the freed slave of 'Uthmān Radīyallāhu 'anhu narrates that when 'Uthmān stood by a grave he would weep until his tears wet his beard. So, he was asked; When Paradise and Hell are mentioned, you do not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhī)

١٣٨ - عن عثمان بن عفان رضي الله عنه قال: كَانَ النَّبِيُّ إِذَا فَرَغَ مِنْ دُفْنِ الْمَيَّاتِ وَقَفَ
عَلَيْهِ فَقَالَ: اسْتَغْفِرُوا لِأَخْيَكُمْ وَاسْأَلُوا لَهُ بِالثَّشِيفِ فَإِنَّهُ الْآنَ يُسْأَلُ. رواه أبو داود، باب الاستغفار عند

القبر، ٤٠٠٠ رقم: ٣٢٢١

138. ‘Uthmān ibne-‘Affān Rađiyallāhu ‘anhu narrates that when Nabi Ṣallallāhu ‘alaihi wasallam used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned. (Abu Dāwūd)

١٣٩—عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ مُصَلَّاهَ فَرَآءِي نَاسًا كَانُوكُمْ يَكْتُشِرُونَ قَالَ: أَمَا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَادِمِ الْلَّذَاتِ لَشَغَلْتُمْ عَمَّا أَرَى الْمُؤْمِنُ فَأَكْثَرُوا مِنْ ذِكْرِ هَادِمِ الْلَّذَاتِ الْمُؤْمِنِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمًا إِلَّا تَكَلَّمُ فِيهِ قَوْلُ: أَنَا بَيْتُ الْغَرْبَةِ، وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ الدُّودِ، فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا وَأَهْلًا، أَمَا إِنْ كُنْتَ لَا حَبَّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ صَنَعْتِي بِكَ، قَالَ: فَيَسِّعُ لَهُ مَدَّ بَصَرِهِ وَيُفْتَحُ لَهُ بَابُتِ الْجَنَّةِ، وَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ أَوْ الْكَافِرِ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا إِنْ كُنْتَ لَا بَعْضَ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَى فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ الْبُوْمَ وَصَرَّتِي إِلَى فَسَرَّى صَنَعْتِي بِكَ، قَالَ: فَيَلْتَمِسُ عَلَيْهِ حَتَّى يَلْتَقِي عَلَيْهِ وَتَخْتَلِفَ أَضْلَاعُهُ، قَالَ: قَالَ رَسُولُ اللَّهِ بِأَصْبَابِهِ فَأَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ: وَيُقَيِّضُ اللَّهُ لَهُ سَبِيعَنَ تِبْيَانًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَ شَيْئًا مَا بَقِيَتِ الدُّنْيَا، فَيَنْهَشُنَهُ وَيَخْدِشُنَهُ حَتَّى يُفْضِيَ بِهِ إِلَى الْحِسَابِ، قَالَ: قَالَ رَسُولُ اللَّهِ: إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حَفْرَةٌ مِنْ حُفَّرَ النَّارِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب حديث أكثروا ذكر هادم اللذات، رقم: ٢٤٦٠

139. Abu Sa‘id Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam, while entering his Masjid saw some persons laughing in a manner that their teeth were visible. He said: Behold! If you frequently remember the destroyer of pleasures, that is, death, it will distract you from what I am seeing (your excessive laughing). So remember frequently the destroyer of pleasures, that is, death. For verily, not a day passes upon the grave but that it cries out saying: I am the house of exile; and I am the house of loneliness; and I am the house of dust; and I am the house of worms. When a believing slave of Allāh is buried, the grave says to him: You are most welcome! Indeed, you were the most beloved to me of all those who used to walk upon me. So now, when you have been placed in my charge and you have been brought to me, you will see my excellent treatment. Rasūlullāh Ṣallallāhu ‘alaihi wasallam then said: So the

grave expands for him as far as the eye can see; and a door of Paradise is opened for him.

And when an immoral slave of Allāh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasūlullāh ᷲ said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasūlullāh ᷲ then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allāh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasūlullāh ᷲ said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhi)

٤٠ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ فِي جَنَاحَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يَلْحَدْ فَجَلَسَ رَسُولُ اللَّهِ وَجَلَسْنَا حَوْلَهُ كَائِنَمَا عَلَى رُؤُوسِنَا الطِّينُ وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ: اسْتَعِذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثَةَ قَالَ: وَيَأْتِيهِ مَلَكًا فِي جَلْسَانِهِ فَيَقُولُ لَهُ: مَنْ رَبِّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ فَيَقُولُ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الإِسْلَامُ، فَيَقُولُ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بَعْثَتْ فِيْكُمْ؟ قَالَ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ، فَيَقُولُ لَهُ: وَمَا يُدْرِيكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمْتَثَ بِهِ وَصَدَقَتْ قَالَ: فَيَنَادِي مَنَاءِ السَّمَاءِ أَنْ قَدْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْبِسْوَةِ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ رُوحِهَا وَطَبِيعَهَا قَالَ: وَيُفْسِحُ لَهُ فِيهَا مَدَبْرَرِهِ قَالَ: وَإِنَّ الْكَافِرَ، فَذَكَرَ مَوْتَهُ قَالَ: وَتَعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكًا فِي جَلْسَانِهِ، فَيَقُولُ لَهُ: مَنْ رَبِّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولُ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولُ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بَعْثَتْ فِيْكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَنَادِي مَنَاءِ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَالْبِسْوَةِ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ: فَيَأْتِيهِ مِنْ

حَرَّهَا وَسَمُونَهَا قَالَ: وَيُضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَصْلَاغُهُ . رواه أبو داود، باب المسألة في القبر، رقم: ٤٧٥٣.

140. Bara ibne-‘Āzib Rađiyallāhu ‘anhuma narrates: We went out with Rasūlullāh Ṣallallāhu ‘alaihi wasallam along with the funeral of a man from the Ansār until we reached the grave, which had not yet been completely dug. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two times or three times: Seek refuge in Allāh from the Punishment of the grave. He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your Rabb? He will reply: My Rabb is Allāh. Then they will ask him: What is your religion? He will reply: My religion is Islām. Then they will ask him: What do you say about this man who was sent to you ? He will reply: He is the Messenger of Allāh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allāh and I believed and I testified in it. Then, a Caller will announce from the heavens: My slave has said the truth so spread for him a bedding from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see.

Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your Rabb? He will reply: Alas alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas alas! I do not know! At this, a Caller from the heavens will announce: He has lied. So spread for him a bedding of the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dāwūd)

Note: The announcement from the heavens about an unbeliever, ‘he has lied,’ means that he is pretending to be ignorant; though in fact

he had refuted Allāh's Oneness, His Prophet and Islām. (Ma'āriful Hadīth)

١٤١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْعَبْدَ إِذَا وُضَعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابَهُ، وَإِنَّهُ لِيَسْمَعَ قَزْعَ نَعَالِهِمْ، أَتَاهَا مَلَكًا نِفَقَ عَادَاهُ فَيَقُولُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدَ اللَّهِ وَرَسُولِهِ، فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا وَأَمَا الْمُنَافِقُ وَالْكَافِرُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيَقَالُ: لَا دَرِيَتْ وَلَا تَلَيَّتْ، وَيُضَرِّبُ بِمَطَارِقَ مِنْ حَدِيدٍ ضَرَبَةً فَيَصْبِحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غِيرُ الشَّقَّلِينَ. رواه البخاري، باب ما جاء في عذاب القبر، رقم: ١٣٧٤.

141. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the slave of Allāh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to him and make him sit up and ask: What did you use to say of this man, Muḥammad Ṣallallāhu 'alāihī wassallum? As for the Mu'min (believer) he will say: I bear witness that he is the slave of Allāh and His Messenger. It will then be said to him: Look towards your dwelling in Hell; Allāh has replaced it with a dwelling in Paradise. He will then see both the dwellings.

And as for the *Munāfiq* (hypocrite) and *Kāfir* (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and Jinn. (Bukhārī)

١٤٢ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ . وَفِي رِوَايَةِ: لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ: اللَّهُ اللَّهُ . رواه مسلم، باب ذهاب الإيمان آخر الزمان، رقم: ٣٧٥، ٣٧٦

142. Anas Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allāh, Allāh. And in another narration: The Hour of the Day of

Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

Note: This means that the Day of Resurrection will occur when the world becomes devoid of Allāh's remembrance. This ḥadīth also explains that the Day of Resurrection will not be established so long there is a single man saying: O people! Fear Allāh and worship Him. (Mirqāt)

٤٣ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شَرَارِ النَّاسِ.

رواه مسلم، باب قرب الساعة، رقم: ٧٤٠٢

143. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Last Hour will come only upon the most wicked people. (Muslim)

٤٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ الدَّجَاجُ فِي أَمْسَى فِيمَكُثُّ أَرْبَعِينَ: لَا أَدْرِي أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللَّهُ عِيسَى بْنُ مَرْيَمَ كَانَهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فِيهِ لِكُهُ ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ اثْنَيْ عَدَوَةٍ، ثُمَّ يَرْسِلُ اللَّهُ رَبِّهَا بَارَدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَتَقَوَّلُ عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالٌ ذَرَّةٌ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبْضَتُهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِيدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ قَالَ: فَيَبْقَى شَرَارُ النَّاسِ فِي خِفَةِ الطَّيْرِ وَأَخْلَامِ السَّبَاعِ لَا يَعْرُفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحِيُّونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأُوْتَانِ، وَهُمْ فِي ذَلِكَ دَارِ رِزْقِهِمْ، حَسَنٌ عِيشُهُمْ، ثُمَّ يَنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْنَعَ لِيَتَا وَرَفَعَ لِيَتَا، قَالَ: وَأَوْلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلْوُظُ حَوْضَ إِبْلِهِ قَالَ: فَيَصْبَعُ، وَيَضْعَفُ النَّاسُ، ثُمَّ يَرْسِلُ اللَّهُ مَطَرًا كَانَهُ الطَّلَّ فَتَبَثُّ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْفَخُ فِيهِ أَخْرَى فِي أَذَادَهُمْ قِيَامَ يَنْظُرُونَ، ثُمَّ يَقَالُ: يَا إِيَّاهَا النَّاسُ! هَلْمُوا إِلَى رَبِّكُمْ، وَقَفُوهُمْ إِنَّهُمْ مَسْتُوْلُونَ، ثُمَّ يَقَالُ: أَخْرُجُوا بَعْثَ النَّارِ، فَيَقَالُ: مَنْ كَمْ؟ فَيَقَالُ: مِنْ كُلِّ أَلْفٍ، تِسْعَمَائَةٍ وَتِسْعَةٍ وَتِسْعِينَ قَالَ: فَذَلِكَ يَوْمٌ يَجْعَلُ الْوَلَدَانَ شَيْئًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ. رواه مسلم، باب في خروج الدجال، ٠٠٠٠، رقم: ٧٣٨١

وفي رواية: فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَعَيَّرَتْ وُجُوهُهُمْ، فَقَالَ النَّبِيُّ ﷺ: مِنْ يَأْجُowَ وَمَأْجُowَ

تِسْعَمِائَةٌ وَتِسْنَعَةٌ وَمِنْكُمْ وَاحِدٌ. (الحاديـث) رواه البخارـي، باب قوله: وترى الناس سـكارـي، رقم: ٤٧٤١

144. ‘Abdullāh ibne-‘Amr Radiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: *Dajjāl* will appear in my Ummah and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allāh will send ‘Isa ibne-Maryam resembling ‘Urwah ibne-Mas’ūd. He will seek out *Dajjāl* and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allāh will send a cool breeze from the direction of Syria; whereupon none shall remain upon the face of the earth whose heart has the tiniest particle of Īmān, except that his life shall be seized by this breeze.. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him.

Thereafter, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then Shaitān will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him). Abundant sustenance will be granted to them and apparently, they will enjoy a good and luxurious life.

Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allāh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your Rabb! The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety nine out of every thousand. That will be a day which will make children grey haired; and that is the day when the *Shin* will be bared (Muslim)

In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Ṣahābah were deeply grieved and it showed on their faces. Then Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Nine-hundred-and-ninety-nine will be from Yājūj Mājūj (Gog and Magog) and one from you. (Bukhārī)

Note: *Shin* is one of the allegorical terms used in the Qurān like face and hand. It is a special attribute of Allāh. We should believe in it in the same manner as we believe in the existence, life, the hearing and seeing of Allāh. (Tafsir Usmani).

In a ḥadīth of Ṣahīḥ Bukhārī and Muslim narrated by Abu Sa‘īd Khudri Raḍiyallāhu ‘anhu, Rasūlullāh Ṣallallāhu ‘alaihi wasallam is quoted as saying: Allāh ‘Azza wa Jall will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dājjāl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by ‘Isa ‘alaihis Salām at his Second Coming.

١٤٥ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ أَتَعْمُ وَصَاحِبُ الْقَزْنِ قَدْ
الْقَزْنِ الْقَزْنِ وَاسْتَمْعَ الْأَذْنَ مَتَى يُؤْمِرُ بِالسَّفْحِ فَيَفْتَحُ فَكَانَ ذَلِكَ تَقْلُلَ عَلَى أَصْحَابِ الْبَيْتِ ﷺ،
فَقَالَ لَهُمْ: قُولُوا: حَسْبَنَا اللَّهُ وَنَعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا. رواه الترمذى وقال: هذا حديث حسن،

باب ماجاء في شأن الصور، رقم: ٢٤٣١

145. Abu Sa‘īd Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Ṣahābah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, so he said to them: Say: (Allāh) حَسْبَنَا اللَّهُ وَنَعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا (Allāh is sufficient for us! The Most Excellent is He in Whom we trust!) (Tirmidhī)

١٤٦ - عَنْ الْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: تُدْنِي الشَّمْسُ يَوْمَ

الْقِيَامَةِ مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُ كَمِقْدَارٍ مِنْ إِنْ فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرْقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رَكْنَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرْقُ إِلَجَامًا قَالَ: وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَى فِيهِ. رواه مسلم، باب في صفة يوم القيمة، رقم: ٧٢٠٦

146. Miqdād Radīyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The sun shall be brought close to the creation on the Day of Resurrection until there is one mile between it and them. Mankind will sweat according to what they have done; the sweat reaching to the ankles of some, to the knees of others, to the waist of others, while some will have their mouths covered by the sweat. Rasūlullāh Ṣallallāhu ‘alaihi wasallam pointed his hand to his mouth. (Muslim)

١٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُحْسِنُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَالِثَةَ أَصْنَافٍ: صِنْفًا مُشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يَمْشِيهِمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَقَوَّنُونَ بِوُجُوهِهِمْ كُلَّ حَدِيبٍ وَشَوْكَةً. رواه الترمذى وقال: هذا حديث حسن، باب ومن سورة بني اسرائيل، رقم: ٣١٤٢

147. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Mankind will be assembled on the Day of Resurrection in three classes, one walking, one riding and one walking on their faces. It was asked: O Rasūlallāh! How will they walk on their faces? He replied: Verily, the one who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn. (Tirmidhī)

١٤٨ - عَنْ عَدَى بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْكُمْ مَنْ أَحَدٌ إِلَّا سَيَكَلِمُهُ رَبُّهُ أَيْسَرَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَهُ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَا يُشِيقَ تَمْرِةً. رواه البخارى، باب كلام الرب تعالى، ٤٠٠٠، رقم: ٧٥١٢

148. ‘Adī ibn-e-Hātim Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not anyone of you but that

his Rabb will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face.. So protect yourselves from the Fire even if it should be by half a date. (Bukhārī)

٤٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي بَعْضِ صَلَاتِهِ: اللَّهُمَّ حَاسِبِنِي حَسَابًا يَسِيرًا، فَلَمَّا انْصَرَفَ قَلَّتْ: يَا نَبِيَّ اللَّهِ! مَا الْحِسَابُ الْيَسِيرُ؟ قَالَ: أَنْ يُنْظَرَ فِي كِتَابِهِ فَيَجِدُ حَوْزَةَ عَنْهُ، إِنَّهُ مَنْ تُؤْقَشُ الْحِسَابُ يُؤْمَلُ يَا عَائِشَةَ هَذَا. (الحديث) رواه أحمد ٤٨/٦

149. 'Ā'ishah Raḍiyallāhu 'anha narrated: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying in one of his Ṣalāt
اللَّهُمَّ حَاسِبِنِي حَسَابًا يَسِيرًا

O Allāh! Make my account easy.

When he finished his Ṣalāt, I asked: O Nabiyallāh! What is ‘easy account’? He replied: That one’s book of deeds be looked into and then he be forgiven. Verily, O ‘Ā’ishah! He who will be interrogated on that Day will be ruined! (Musnad Ahmad)

١٥٠ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: أَخْبِرْنِي مَنْ يَقْوِي عَلَى الْقِيَامِ يَوْمَ الْقِيَامَةِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ «يَوْمَ يَقْوِمُ النَّاسُ لِرَبِّ الْعَالَمِينَ» فَقَالَ: يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلْوةِ الْمَكْتُوبَةِ. رواه البيهقي في كتاب البعث والشور، مشكوة المصايب، رقم: ٥٥٦

150. Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu approached Rasūlullāh Ṣallallāhu 'alaihi wasallam and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allāh 'Azza wa Jall has mentioned: يَوْمَ يَقْوِمُ النَّاسُ لِرَبِّ الْعَالَمِينَ (The Day the people will stand before the Rabb-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory Ṣalāt. (Baihaqī, Mishkāt)

١٥١ - عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَتَانِي آتٍ مِنْ

عِنْدَ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يُدْخِلَ نَصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ، فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ ماتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا. رواه الترمذى، باب منه حديث تخيير النبي ﷺ، رقم: ٢٤٤١، ٤٠٠٠، رقم:

151. 'Awf ibne-Mālik Al Ashja'ī Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: An angel came to me from my Rabb, and gave me the option to choose between half of my Ummah going to Paradise, or my right for intercession. So I chose intercession (so that my entire Ummah benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allāh. (Tirmidhī)

١٥٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي. رواه الترمذى وقال: هذا حديث حسن صحيح غريب، باب منه حديث شفاعتي ٤٣٥، رقم: ٢٤٣٥، ٤٠٠٠، رقم:

152. Anas ibne-Mālik Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: My intercession will be for those of my Ummah who have committed major sins. (Tirmidhī)

١٥٣ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجِ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: اشْفُعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلِكُنْ عَلَيْكُمْ بِمُؤْسِيٍّ فَإِنَّهُ خَلَقَ الرَّحْمَنَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: لَسْتُ لَهَا، وَلِكُنْ عَلَيْكُمْ بِمُؤْسِيٍّ فَإِنَّهُ كَلَّمَ اللَّهَ، فَيَأْتُونَ مُوسَى فَيَقُولُ: لَسْتُ لَهَا، وَلِكُنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوْحُ اللَّهِ وَكَلِمَتُهُ، فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلِكُنْ عَلَيْكُمْ بِمُحَمَّدٍ فَيَأْتُونِي فَأَقُولُ: أَنَا لَهَا، فَأَسْتَأْذُنُ عَلَى رَبِّي فَيُؤْذَنُ لِي وَيَلْهُمْنِي مَحَمَّدًا أَخْمَدُ بِهَا لَا تَحْضُرْنِي الْآنَ، فَأَخْمَدُهُ بِتِلْكَ الْمَحَمَّدِ، وَأَخِرُّ لَهُ سَاجِدًا، فَيَقُولُ: يَا مُحَمَّدًا! ازْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُغْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبَّ! أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانِ، فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَخْمَدُهُ بِتِلْكَ الْمَحَمَّدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيَقُولُ: يَا مُحَمَّدًا! ازْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُغْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبَّ! أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيمَانِ، فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَخْمَدُهُ بِتِلْكَ الْمَحَمَّدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيَقُولُ: يَا مُحَمَّدًا! ازْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُغْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبَّ! أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ

أَذْنِي أَذْنِي مِثْقَالٍ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ، فَأَنْطَلِقْ فَأَفْعَلُ، ثُمَّ أَعُوذُ الرَّابِعَةً فَأَحْمَدُهُ بِتِلْكَ، ثُمَّ أَخْرُ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدًا ارْفِعْ رَأْسَكَ، وَقُلْ: يُسْمَعُ، وَسَلْ تُعْطَهُ، وَاسْفَعْ تُشْفَعَ، فَأَقُولُ: يَا رَبَّ! الْأَذْنَ لِي فِيمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَيَقُولُ: وَعَزَّتِي وَجَلَّتِي وَكَبَرَيَاتِي وَعَظَمَتِي لَأُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. رواه البخاري، باب كلام الرب تعالى ، ٤٠٠٠، رقم: ٧٥١٠

(وفي حديث طويل) عن أبي سعيد الخدري رضي الله عنه فيقول الله تعالى: شفعت الملائكة وشفع النبیون وشفع المؤمنون، ولم يبق إلا أرحم الراحمين، فيقبض قبضة من النار فيخرج منها قوماً لم يعملوا خيراً قط، قد عادوا حمماً فيلقهم في نهر في أفواه الجنة يقال له نهر الحياة، فيخرجون كما تخرج الحياة في حمین السیل قال: فيخرجون كاللؤلؤ في رقابهم الخواتم، يعرفهم أهل الجنة، هؤلاء عتقاء الله الذين أدخلتهم الله الجنة بغير عمل عملاً ولا خيراً قدّمه، ثم يقول: ادخلوا الجنة فما رأيتموه فهو لكم، فيقولون: ربنا أعطيتنا ما لم نعط أحداً من العالمين، فيقول: لكم عندى أفضل من هذا، فيقولون: يا ربنا! أى شيء أفضل من هذا؟ فيقول: رضائي فلا أستخط عليكم بعده أبداً. رواه مسلم، باب معرفة طريق الروية، رقم: ٤٥٤

153. Anas ibne-Mālik Rađiyallāhu ‘anhu narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: On the Day of Resurrection, mankind will be in confusion. Then they will approach Ādam ‘Alaihis Salām and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrāhīm, as he is the Khalil (close friend) of Ar-Rahmān. So, they will approach Ibrāhīm ‘Alaihis Salām, but he will say to them: I am not eligible, you should approach Mūsā, as he is Kalīmullāh (who speaks to Allāh Ta’ālā). So, they will approach Mūsā ‘Alaihis Salām, but he will say: I am not eligible, you should approach ‘Īsa, as he is Rūhullāh and Kalimatullāh (the Spirit of Allāh, and Word of Allāh). So, they will approach ‘Īsa ‘Alaihis Salām; but he will say: I am not eligible, you should approach Muhammad Ṣallallāhu ‘alaihi wasallam. Thus, they will approach me and I will say, I am the one to intercede. So I will beseech my Rabb; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O

Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my Rabb! My Ummah! My Ummah! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, Īmān equivalent to a grain of barley. So, I will go and obey as commanded.

Then I will return and praise Him again by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will beseech: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has, in his heart, Īmān equivalent to a particle of dust or a mustard seed. So, I will go and comply with the command.

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has Īmān, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My Rabb! Permit me (to intercede) for anyone who has said *Lā ilāha illallāh*. Thus, Allāh Subḥānahu wa Ta‘ālā will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said *Lā ilāha illallāh*, I will certainly take him out of the Fire. (Bukhārī)

And in the narration of Abu Sa‘id Al Khudrī Raḍiyallāhu ‘anhu: (In reply to the urges of Rasūlullāh Ṣallallāhu ‘alaihi wasallam for the fourth time) Allāh Subḥānahu wa Ta‘ālā will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Merciful. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the

entrance of Paradise, called *Nahar-ul-Hayāt* (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Allāh had released from the Fire and made to enter Paradise without having done any good deed. Then Allāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our Rabb! You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our Rabb! What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you. (Muslim)

Note: ‘Īsā ‘Alaihis Salām has been referred in this ḥadīth as Rūhullāh and Kalimatullāh, as he was born without a father on the Command of Allāh: *Kun!* (Be! and it became), and by a breath of Jibrāīl ‘Alaihis Salām (as commanded by Allāh) in the collar of his mother causing him to be a soul and a living being. (Tafsīr ibne-Kathīr)

١٥٤ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ ﷺ فَيَدْخُلُونَ الْجَنَّةَ يُسَمَّوْنَ الْجَهَنَّمِيَّينَ. رواه البخاري، باب صفة الجنة والنار،

رقم: ٦٥٦٦

154. ‘Imrān ibne-Husain Raḍiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: A group of people will come out of the Fire by the intercession of Muḥammad Ṣallallāhu ‘alaihi wasallam and enter Paradise; they will be called the *Jahannamīn* (people of Hell). (Bukhārī)

١٥٥ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِلنَّاسَ مِنْهُمْ مَنْ يَشْفَعُ لِلْقَبِيلَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلْعَصَبَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ. رواه الترمذى وقال: هذا حديث حسن، باب منه دخول سبعين الفاً، رقم: ٢٤٤٠

155. Abu Sa‘īd Raḍiyallāhu ‘anhу narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily, from amongst my Ummah, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Tirmidhī)

١٥٦ - عَنْ حَدِيفَةَ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا (فِي حَدِيفَةِ طَوْنِيلِ) قَالَا: قَالَ رَسُولُ اللَّهِ: وَتُرْسَلُ الْأَمَانَةُ وَالرَّحْمَةُ فَتَقُولُ مَنْ جَنَاحِي الصَّرَاطَ يَمْبَيْنَا وَشَمَالًا، فَيَمْرُأُ أَوْلَكُمْ كَالْبَرْقِ قَالَ قُلْتُ: يَا أَبَيْ أَنْتَ وَأَقْمِي أَىْ شَيْءٍ كَمَرَ الْبَرْقِ؟ قَالَ: أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمْرُرُ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرَ الرَّبِيعِ، ثُمَّ كَمَرَ الطَّيْرِ وَشَدَّ الرَّجَالِ، تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَتَنْيِكُمْ قَائِمٌ عَلَى الصَّرَاطِ يَقُولُ: رَبِّ سَلَّمَ سَلَّمَ، حَتَّى تَعْجَزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَعْجِيَ الرَّجُلُ فَلَا يَسْتَطِعُ السَّيْرَ إِلَّا زَحْفًا قَالَ: وَفِي حَافَتِي الصَّرَاطِ كَلَالِيْبُ مُعْلَقَةً مَأْمُورَةً تَأْخُذُ مَنْ أُمِرَّتِ بِهِ فَمَخْدُوشَ نَاجٍ وَمَكْدُوشَ فِي النَّارِ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ يَبْدِئُهُ! إِنَّ فَغْرَ جَهَنَّمَ لَسَبْعِينَ حَرِيقًا. رواه مسلم، باب أدنى أهل الجنة منزلة فيها، رقم: ٤٨٢.

156. Hudhaifah and Abu Hurairah Rađiyallāhu ‘anhuma both narrate in a lengthy narration that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The qualities of ‘trustworthiness’ and ‘kinship’ will be sent and will stand on the two sides of the *Sirāt* (the bridge over Hell), right and left (so as to intercede for those who cared for them or object to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said : May my father and mother be sacrificed for you what is meant by “pass like the lightning?” He replied: Do you not see how lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.

And your Nabī Ṣallallāhu ‘alaihi wasallam will be standing on (the *Sirāt*) saying: O my Rabb! Grant safety! Grant safety! Until such people will come that due to the weakness of their deeds, they will only be able to crawl . He (then) said: And on the sides of the *Sirāt* hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; Indeed, the depth of Hell is seventy years. (Muslim)

١٥٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ التَّبَّاعِيْنِ قَالَ: بَيْمَمَا أَتَنَا أَسِيرُ فِي الْجَنَّةِ إِذَا أَنَا بِنَهَرٍ حَافِتَاهُ قِبَابُ الدُّرُّ الْمُجَوَّفِ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ، فَإِذَا طَبَنْتُهُ مَسْكَ أَدْفَرُ. رواه البخاري، باب في العرض، رقم: ٦٥٨١

157. Anas ibne-Mālik Rađiyallāhu ‘anhu narrates that Nabī

Şallallāhu ‘alaihi wasallam said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibrail? He replied: This is the *Kauthar* that your Rabb granted. Its soil was the most excellent musk. (Bukhāri)

١٥٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حَوْضِي مَسِيرَةً شَهْرٍ، وَزَوَّابِيَا سَوَاءً، وَمَاوِهُ أَيْضُّ مِنَ الْوَرِقِ، وَرِيحَهُ أَطْيَبٌ مِنَ الْمِسْكِ، وَكَثِيرَهُ كَنْجُومُ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا. رواه مسلم، باب إثبات حوض نبينا، ،،،

رقم: ٥٩٧١

158. ‘Abdullāh ibne-‘Amr ibnil-‘Ās Rađiyallāhu ‘anhuma narrates: Rasūlullāh Şallallāhu ‘alaihi wasallam said: My pond (*Al-Kauthar*) is as large as a month’s journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim)

Note: The distance of one month’s journey implies that the size of *Al-Kauthar* is so large that it will take one month to go across it.

١٥٩ - عَنْ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيْمَمْ أَكْثَرُ وَارِدَةً وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً . رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في صفة الحوض، رقم: ٢٤٤٣

159. Samurah Rađiyallāhu ‘anhu narrated that Rasūlullāh Şallallāhu ‘alaihi wasallam said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmidhī)

١٦٠ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلَمَتُهُ الْقَاهَا إِلَى مَرِيمَ وَرُوْحُهُ مَنْهُ وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخِلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ. زَادَ جُنَاحَةً: مِنْ أَبْوَابِ الْجَنَّةِ الشَّمَائِيَّةِ أَتَيْهَا شَاءَ. رواه البخارى، باب قوله تعالى يا أهل الكتاب ،،،، رقم: ٢٤٣٥

160. ‘Ubādah ibne-Şāmit Rađiyallāhu ‘anhuma narrates that Nabi

Şallallâhu ‘alaihi wasallam said: Who bears witness that none is worthy of worship but Allâh, the Alone, without any partners, and that Muhammâd is His slave and Messenger, and that ‘Isâ ‘Alaihis Salâm is the slave of Allâh, and His Messenger, and His Word that was granted to Maryam ‘Alaihis Salâm and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allâh will indeed, send him to Paradise whatever his deeds may be. Junâdah Rađiyallâhu ‘anhu added in his narration: He may enter from any of the eight doors of Paradise that he wishes! (Bukhârî)

١٦١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ تَعَالَى: أَعَدَّتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنَ رَأَتْ، وَلَا أُذْنَ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَاقْرَءُ وَإِنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٍ﴾. رواه البخارى، باب ما جاء في صفة الجنة، ٤٠٠٠، رقم: ٣٢٤٤

161. Abu Hurairah Rađiyallâhu ‘anhu reported that Rasûlullâh Sallallâhu ‘alaihi wasallam in a ḥadîth Qudsî narrated that Allâh Ta’ālâ has said: I have prepared for My pious slaves that which no eye has seen and no ear has heard, and which has not entered into the heart of any man. If you wish, recite:

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٍ

And no one knows what delights of the eyes have been hidden from them! (As-Sajdah 33: 16)

(Bukhârî)

١٦٢ - عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَوْضِعُ سَوْطِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. رواه البخارى، باب ما جاء في صفة الجنة، ٤٠٠٠، رقم: ٣٢٥٠

162. Saḥl ibne-Sa‘d Al Sa‘idî Rađiyallâhu ‘anhu narrates that Rasûlullâh Sallallâhu ‘alaihi wasallam said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhârî)

١٦٣ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَلَقَابُ قَوْسٍ أَحَدِكُمْ أَوْ مَوْضِعُ قَدَمٍ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطْلَعَتْ إِلَى الْأَرْضِ لَا ضَاءَتْ مَا يَبْيَهُمَا، وَلَمَلَأْتْ مَا يَبْيَهُمَا رِيحًا، وَلَنَصِيفُهَا يَعْنِي الْخِمَارَ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

رواہ البخاری، باب صفة الجنة والنار، رقم: ٦٥٦٨

163. Anas Rađiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārī)

١٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ شَجَرَةً، يَسْبِزُ الرَّاكِبَ فِي ظِلِّهَا مائَةَ عَامٍ، لَا يَقْطَعُهَا، وَاقْرَءُوا إِنْ شِئْتُمْ «وَظِيلٌ مَمْدُودٌ». رواه البخاري، باب قوله وظل ممدود، رقم: ٤٨٨١

164. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily there is a tree in Paradise that a rider, travelling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: وَظِيلٌ مَمْدُودٌ (in shade long extended) (Al-Waqi‘a 56:30) (Bukhārī)

١٦٥ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرُبُونَ، وَلَا يَتَفَلُّونَ وَلَا يَتَوَلُّونَ، وَلَا يَمْتَحِنُونَ وَلَا يَمْتَحِنُونَ قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: جُشَاءً وَرَشْحٌ كَرْشَحٌ الْمِسْكٌ، يَلْهُمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ، كَمَا يَلْهُمُونَ النَّفَسَ. رواه مسلم، باب في صفات الجنّة وأهلها، رقم: ٧١٥٢

165. Jābir Rađiyallāhu ‘anhu narrates: I heard Nabi Ṣallallāhu ‘alaihi wasallam saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Ṣahābah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allāh and (His) Praise, just as they breathe! (Muslim)

١٦٦ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يَنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيِوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشْبُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا فَذَلِكَ قَرْلُهُ عَرَوْ جَلَّ، (وَنُوذِرُ آنَّ تَلْكُمُ الْجَنَّةَ أُورِثُتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ). رواه مسلم، باب في دوام نعيم أهل الجنّة، رقم: ٧١٥٧

166. Abu Sa‘id Al Khudrī and Abu Hurairah Rađiyallāhu ‘anhuma narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allāh ‘Azza wa Jall has said.

وَنُؤْدُوا إِنْ تَلْكُمُ الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do.

(Muslim)

١٦٧ - عَنْ صَهْيِبِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةَ، قَالَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَرِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضَ وُجُوهُنَا؟ أَلَمْ نُدْخِلْنَا الْجَنَّةَ وَنَجَّانَا مِنَ النَّارِ؟ قَالَ: فَيُكْشِفُ الْحِجَابَ، فَمَا أَعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ. رواه مسلم، باب إثبات رؤية المؤمنين في الآخرة ٤٤٩، رقم:

167. Şuhayb Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: When the people of Paradise will have entered Paradise, Allāh Ta‘ālā will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have You not enlightened our faces! Have You not made us enter into Paradise, and saved us from the Fire! Rasūlullāh said: Then Allāh will remove the veil, (between him and them); and they will not have been given anything dearer to them than looking at their Sustainer, the Mighty and the Magnificent. (Muslim)

١٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ لَا تَغِيْطُوا فَاجِرًا بِنَعْمَةٍ، إِنَّكَ لَا تَدْرِي مَا هُوَ لَاقٍ بَعْدَ مَوْتِهِ، إِنَّ اللَّهَ عِنْدَهُ الْقَاتِلُ لَا يَمُوتُ. رواه الطبراني في الأوسط ورجاله ثقات، مجمع الروايد ٦٤٣ / ١٠ القاتل: النَّارُ (شرح السنة ١٤ / ٢٩٥)

168. Abu Hurairah Rađiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not envy an evil person's well being because verily you do not know what he will meet with after his death. Indeed, Allāh has a killer (the Hell Fire) for him and he will never die. (Tabarānī, Majma‘uz-Zawāid, Sharḥ-us Sunnah)

١٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: نَارٌ كُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ قَيلَ: يَا رَسُولَ اللَّهِ إِنْ كَانَتْ لِكَافِيَةً، قَالَ: فُضِلْتُ عَلَيْهِنَّ بِسِعَةٍ وَسِيَّئَنَّ جُزْءًا كُلُّهُنَّ مِثْلُ حَرَّهَا. رواه البخاري، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٥

169. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasūlallāh! Even this would have been enough! He replied: It has sixty nine parts in excess of fires in this world, each of these being equivalent to their heat. (Bukhārī)

١٧٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيَصْبِغُ فِي النَّارِ صَبْغَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبَّ! وَيُؤْتَى بِأَشَدِ النَّاسِ تُؤْسَأَ فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ، فَيَصْبِغُ صَبْغَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ تُؤْسَأَ قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةً قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبَّ! مَا مَرَّ بِي تُؤْسَأَ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ. رواه مسلم، باب صبغ أنعم أهل الدنيا في النار، رقم: ٧٠٨٨

170. Anas Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Ādām! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allāh, O my Rabb!

And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allāh, O my Rabb! No misfortune has ever come my way and I have never experienced any distress. (Muslim)

١٧١ - عَنْ سَمْرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ قَالَ: مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كُعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْزَتَهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ

النَّارُ إِلَى تَرْقُوتِهِ . رواه مسلم، باب جهنم، رقم: ٧١٧٠

171. Samurah ibne-Jundub Radiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

١٧٢ - عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ قَرَا هَذِهِ الْآيَةَ (أَتَقُوا اللَّهَ حَقَّ تُقْتِلَهُ وَلَا تَمُوتُنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) (القراءة: ١٣٢) قَالَ رَسُولُ اللَّهِ لَوْ أَنَّ قَطْرَةً مِنَ الرَّقْمَ قَطَرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ فَكَيْفَ يَكُونُ طَعَامَهُ . رواه الترمذى وقال:

هذا حديث حسن صحيح، باب ما جاء في صفة شراب أهل النار، رقم: ٢٥٨٥

172. Ibne-‘Abbās Radiyallāhu ‘anhuma narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited the following verse:

أَتَقُوا اللَّهَ حَقَّ تُقْتِلَهُ وَلَا تَمُوتُنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasūlullāh Ṣallallāhu ‘alaihi wasallam (while describing the fear of Allāh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqūm (a tree in Hell) were to be dropped into this world, it would spoil the people's means of livelihood; so what about those whose food it is? (Tirmidhī)

١٧٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٌّ وَعَزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٌّ وَعَزَّتِكَ! لَقَدْ خَيَّسْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: فَلَمَّا خَلَقَ اللَّهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٌّ وَعَزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، فَحَفَّهَا بِالشَّهَوَاتِ، ثُمَّ قَالَ: يَا جِبْرِيلُ! اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٌّ وَعَزَّتِكَ وَجَلَالِكَ! لَقَدْ خَيَّسْتُ أَنْ لَا يَنْقَى أَحَدٌ إِلَّا دَخَلَهَا . رواه أبو داود، باب

في خلق الجنة والنار: ٤٧٤

173. Abu Hurairah رَدِيْيَاللَّهُ ‘اَنْهُ narrates that Rasُولُللَّهِ سَلَّمَ ‘الَّاِيْهِ’ wasallam in a Ḥadīth Qudsi said: When Allāh had created Paradise, He said to Jibrīl (‘Alaihis Salām): Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allāh) surrounded it with adversities (adherence to *Shari‘ah*, which at times is against personal desires) and ordered: O Jibrīl! Go and visit it (again). So he went, saw it, and returned; then submitted: O my Rabb! By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasُولُللَّهِ سَلَّمَ ‘الَّاِيْهِ’ wasallam said: When Allāh created the Fire (of Hell), then He said: O Jibrīl! Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allāh) surrounded it with carnal desires, and ordered: O Jibrīl! Go and visit it (again)! So he went, saw it, and returned, then submitted: O my Rabb! By Your Might, Honour, and Majesty; I fear that none shall (be able to) avoid it! (Abu Dāwūd)

SUCCESS IS IN OBEYING THE COMMANDMENTS OF ALLĀH TA‘ĀLĀ

In order to seek benefit directly from Allāh Ta‘ālā, it is necessary to believe that complete success in this World and the Hereafter lies only in complying with His Commandments in the way shown by Rasūlullāh Ṣallallāhu ‘alaihi wasallam

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

It is unbecoming of a believing man or a believing woman, when Allāh and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allāh and His Messenger, he has most certainly gone astray.

Al-Aḥzāb 33: 36

Allāh Subḥānahū wa Ta‘ālā says:

We sent no messenger except that he be obeyed by Allāh’s will.

An-Nisa 4: 64

قال الله تعالى:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ هُمُ الْخَيْرُ مِنْ
أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ
ضَلَالًا مُّبِينًا ٣٦ [الأحزاب]

وقال تعالى:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطْكَعَ
بِيَادِنَّ اللَّهِ [النساء: ٦٤]

Allāh Subḥānahū wa Ta‘ālā says:

And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from it.

Al-Ḥashr 59: 7

وقال تعالى:

وَمَا عَلِنْتُمْ مِّنَ الرَّسُولِ فَحَذِّرُوهُ وَمَا

بَهْنَكُمْ عَنْهُ فَاتَّهُوا [الحشر: ٧]

Allāh Subḥānahū wa Ta‘ālā says:

Indeed in the Messenger of Allāh you have a good example (to follow), for the one who hopes for (the meeting with) Allāh and the Last Day and remembers Allāh much.

Al-Aḥzāb 33: 21

وقال تعالى:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْرَعَةٌ

حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ

الآخِرَ وَدَرَّ اللَّهُ كَثِيرًا



[الأحزاب: ٢١]

وقال تعالى:

فَلَيَحْذِرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ وَأَنْ

تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

أَلَيْسَ [النور: ٦٣]

وقال تعالى:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ اُنْثَى

وَهُوَ مُؤْمِنٌ فَلَنُحْيِيهِمْ حَيَاةً طَيِّبَةً

وَلَنُجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا

كَانُوا يَعْمَلُونَ [آل عمران: ٩٧]

Allāh Subḥānahū wa Ta‘ālā says:

Whoever does righteous deeds- whether male or female-while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allāh and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

An-Nahl 16: 97

Allāh Subḥānahū wa Ta‘ālā says:

And whoever obeys Allāh and His Messenger, he has indeed achieved a great success.

Al-Ahzāb 33: 71

Allāh Subḥānahū wa Ta‘ālā said to His Prophet Ṣallallāhu ‘alaihi wasallam: Say (to mankind): If you (really) love Allāh, then follow me, Allāh will love you and forgive you your sins. And Allāh is Forgiving, Most Merciful.

Āl-e’Imrān 3: 31

Allāh Subḥānahū wa Ta‘ālā says:

Verily, those who believe (in the Oneness of Allāh and His Messenger) and do good deeds, the Most Gracious (Allāh) will bestow love for them (in the hearts of mankind).

Maryam 19: 96

Allāh Subḥānahū wa Ta‘ālā says: And he who performs deeds of righteousness, and he is a believer, he will have no fear of injustice or of any curtailment (of his reward).

Tā Hā 20: 112

Allāh Subḥānahū wa Ta‘ālā says:

And whosoever fears Allāh (that is, fulfils all His Commandments and avoids all that is forbidden), He (Allāh) will make for him a way out (of every difficulty). And He will provide him from where (sources) he could never imagine.

At-Talāq 65: 2-3

وقال تعالى:

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا

عَظِيمًا  [الأحزاب: ٧١]

وقال تعالى:

قُلْ إِنْ كُنْتُمْ تُجْنِونَ اللَّهَ فَاتَّبِعُونِي
يُحِبِّبُكُمُ اللَّهُ وَيَقْرَئُ لَكُمْ دُنُوبُكُمْ وَاللَّهُ

عَنْوَرٌ رَّحِيمٌ  [آل عمران: ٣١]

وقال تعالى:

إِنَّ الَّذِينَ ءاْمَنُوا وَعَمِلُوا

الصَّالِحَاتِ سَيَجْعَلُ لَهُمْ الرَّحْمَنَ

وَدَادًا  [مرم: ٩٦]

وقال تعالى:

وَمَنْ يَعْمَلْ مِنَ الْصَّالِحَاتِ وَهُوَ مُؤْمِنٌ

فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا  [طه: ١١٢]

وقال تعالى:

وَمَنْ يَتَّقِ اللَّهَ

يَجْعَلْ لَهُ بَغْرِيْبًا 

وَيُرْزُقُهُ مِنْ

حَيْثُ لَا يَحْسِبُ  [الطلاق: ٢-٣]

Allāh Subhānahū wa Ta‘ālā says:

Do they not see how many a generation We destroyed before them; whom We had empowered on the earth more, than We had empowered you (in physical strength, wealth in abundance, hailing from noble families, enjoying respect, long lives, holding estate and power etc.). And We sent down on them abundant showers from the sky, and made the rivers flow beneath them. But We destroyed them for their sins, and created after them other generations.

Al-An‘ām 6:6

Allāh Subhānahū wa Ta‘ālā says:

Wealth and children are adornments of worldly life; but good deeds, the fruit of which endures for ever are of far greater merit with your Rabb and a far better source of hope.

Al-Kahf 18: 46

Allāh Subhānahū wa Ta‘ālā says:

All that is with you is bound to come to an end, whereas that which is with Allah is everlasting. And most certainly shall We grant to those, who are patient in adversity, their reward in accordance with the best that they ever did.

An-Nahl 16: 96

Allāh Subhānahū wa Ta‘ālā says:

And whatever you are given (now) is but for the (passing) provision of

وقال تعالى:

أَلَمْ يَرُوا كَمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ
مِّنْ قَرْنٍ مَّكْنَثْهُمْ فِي الْأَرْضِ
مَا كَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا الْسَّمَاءَ
عَلَيْهِمْ مَذْدَارًا وَجَعَلْنَا
الْأَنْهَارَ تَجْرِي مِنْ
تَحْتِهِمْ فَأَهْلَكْنَاهُمْ
بِذُوُّهُمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
فَرْنَانًا أَخْرَى [الأعْمَام: ٦]

وقال تعالى:

الْمَالُ وَالْبَتُونُ زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَيْقَائِتُ الْصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوابًا وَخَيْرٌ أَمْلًا [الكَهْف: ٤٦]

وقال تعالى:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ
وَلَنْ جَزِيَتِ الَّذِينَ صَبَرُوا
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ [الْحُجَّة: ٩٦]

وقال تعالى:

وَمَا أُوتِنُّمْ مِنْ شَيْءٍ فَمَتَّعْنَا الْحَيَاةَ

life in this world and for its adornment, whereas that which is with Allah is (so much) better and everlasting. Have you then no sense?

Al-Qaṣāṣ 28: 60

الَّذِيَا وَزَيْنَتُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ
وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ [القصص: ٦٠]

AHĀDĪTH

١٧٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقَرَا مُنْسِيًّا، أَوْ غَنِيًّا مُطْغِيًّا، أَوْ مَرْحًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا، أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَالَ فَشَرٌّ غَائِبٌ يُنْتَظَرُ أَوْ السَّاعَةَ؟ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ. رواه الترمذى وقال: هذا حديث حسن

غريب، باب ما جاء في المبادرة بالعمل، رقم: ٢٣٠ الجامع الصحيح وهو سنن الترمذى، طبع دار البار

174. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Hasten to perform good deeds before you are overtaken by seven things: Are you waiting for
 1. Such poverty that makes one unmindful of devotion, or 2. Wealth that makes one rebellious, or 3. Sickness that disables, or 4. Old age that makes one lose his senses, or 5. Sudden death (often not giving an opportunity of turning with repentance), or 6. Dajjāl who is the worst evil of those absent evils being awaited, or 7. The Hour? And the Hour is very grievous and very bitter. (Tirmidhī)

Note: This means that one should prepare for his Hereafter by performing good deeds before any of the above mentioned seven situations arises, thus rendering him unable to do good deeds.

١٧٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ: يَتَّبِعُ الْمَيْتَ ثَلَاثَةٌ: فَيَرْجِعُ اثْنَانِ وَيَنْتَقِي وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَنْتَقِي عَمَلُهُ. رواه مسلم، كتاب الزهد، رقم: ٧٤٢٤

175. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and wealth return and his deeds remain with him. (Muslim)

١٧٦ - عَنْ عُمَرِ وَرَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْمًا فَقَالَ فِي خُطْبَتِهِ: أَلَا إِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبُرُّ وَالْفَاجِرُ أَلَا وَإِنَّ الْآخِرَةَ أَجْلٌ صَادِقٌ يَقْضِي فِيهَا مَلِكٌ قَادِرٌ، أَلَا وَإِنَّ الْخَيْرَ كُلُّهُ بِحَدَافِيرِهِ فِي الْجَنَّةِ، أَلَا وَإِنَّ الشَّرَّ كُلُّهُ بِحَدَافِيرِهِ فِي النَّارِ أَلَا فَاعْمَلُوا وَأَنْتُمْ مِنَ الْهُوَاءِ عَلَى حَدِيرٍ، وَاعْلَمُوا أَنَّكُمْ مَعْرُوذُونَ عَلَى أَعْمَالِكُمْ، فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. مسند الشافعى / ١٤٨

176. ‘Amr Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam one day delivered a sermon saying: Behold! The world and its things are indeed a temporary commodity (and as such have no worth and value), shared and consumed by both the pious and the impious people alike! Indeed, the Hereafter is truly a reality and will arrive at its appointed time in which Judgement will be made by a Powerful King. Behold! Indeed all good, in its entirety is in Paradise. Indeed all evil, in its entirety is in the Fire. Understand well, do good deeds with due fear of Allāh, and know that you will be confronted by your deeds. Whosoever does a particle weight of good, shall see it; and whosoever does a particle weight of evil, shall see it. (Musnad Shāfi‘ī)

١٧٧ - عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا أَسْلَمَ الْعَبْدُ فَحَسِنَ إِسْلَامُهُ يَكْفُرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٌ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا. رواه البخارى، باب حسن إسلام البرء، رقم: ٤١

177. Abu Sa‘id Al Khudrī Rađiyallāhu ‘anhu narrates that he heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: When the slave of Allāh enters into Islām and the beauty of Islām comes into his life, every evil deed that he had committed previously is forgiven by Allāh. Thereafter, starts the settlement of accounts; the reward of a good deed is ten times to seven hundred times and the punishment for an evil deed is equivalent to it unless Allāh overlooks it. (Bukhārī)
Note: The beauty of Islām comes into his life means that one’s heart should be illuminated with Īmān and the body should be dedicated in obedience to Allāh Subḥānahu wa Ta‘āla.

١٧٨ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: إِلْسَامٌ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحْجُجَ الْبَيْتَ إِنْ أَسْتَطَعْتُ إِلَيْهِ سَبِيلًا. (وهو جزء من الحديث) رواه مسلم، باب بيان الإيمان والإسلام، رقم: ٩٣

178. ‘Umar Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām means that you bear witness that there is none worthy of worship except Allāh and Muḥammad is His Messenger, and to establish Ṣalāt, and pay Zakāt, and fast in the month of Ramaḍān, and to perform Ḥajj to the House of Allāh if you are able to do so. (Muslim)

١٧٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: إِلْسَامٌ أَنْ تَعْبُدَ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحْجُجَ الْبَيْتَ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهُيُّ عَنِ الْمُنْكَرِ وَتَسْلِيمُكَ عَلَى أَهْلِكَ فَمَنْ انْتَفَصَ شَيْئًا مِنْهُنَّ فَهُوَ سَهْمٌ مِنَ الْإِسْلَامِ يَدْعُهُ وَمَنْ تَرَكَهُنَّ كُلَّهُنَّ فَقَدْ وَلَى إِلْسَامَ ظَهِيرَةً. رواه الحاكم في المستدرك ٢١/١ و قال: هذا الحديث مثل الأول في الإستقامة

179. Abu Hurairah Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām is that you worship Allāh Subḥānahū wa Ta‘ālā and do not ascribe any partner to Him, and to establish Ṣalāt, to pay Zakāt, to fast in Ramaḍān, to perform Ḥajj to the House of Allāh, to enjoin good, to forbid from evil, and to offer Salām to your family. So, if anyone is deficient in any of these, he has left a part of Islām and he, who leaves all of them, has turned his back to Islām (Mustadrak Ḥākim)

١٨٠ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ: إِلْسَامٌ ثَمَانِيَّةُ سَهْمٍ، إِلْسَامٌ سَهْمٌ وَالصَّلَاةُ سَهْمٌ وَالزَّكَاةُ سَهْمٌ وَحَجَّ الْبَيْتُ سَهْمٌ وَالصَّيَامُ سَهْمٌ وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ وَالنَّهُيُّ عَنِ الْمُنْكَرِ سَهْمٌ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ سَهْمٌ وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ. رواه البزار وفيه: يزيد بن عطاء وثقة أحمد وغيره وضعفه جماعة وبقية رجاله ثقات، مجمع الزوائد ١/١٩١

180. Hudhaifah Rađiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Islām has eight parts. Īman is one part, and performing Ṣalāt is one part, and giving Zakāt is one part, and performing Ḥajj to the House of Allāh is one part, and fasting in Ramadān is one part, and enjoining good is one part, and forbidding evil is one part, and Jihād in the Path of Allāh is one part. Indeed,

one is unsuccessful who has no share in any of these parts. (Majma'-uz-Zawāid, Bazzār)

١٨١ - عَنْ أَبْنَىْ عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ قَالَ: إِلْسَلَامٌ أَنْ تُسْلِمَ وَجْهكَ اللَّهُ وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَتَعْيِمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ. (الحديث) رواه
احمد ٣١٩/١

181. Ibne-'Abbās Raḍiyallāhu 'anhuma narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Islām is to surrender yourself to Allāh (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allāh and that Muḥammad is His slave and Messenger, and to establish Ṣalāt, and to pay Zakāt. (Musnad Aḥmad)

١٨٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَعْرَابِيَاً أَتَى النَّبِيِّ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ، قَالَ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئاً، وَتَعْيِمُ الصَّلَاةَ الْمُكْتُوبَةَ، وَتُؤْتِي الزَّكَاةَ الْمُفْرُوضَةَ، وَتَصُومُ رَمَضَانَ، قَالَ: وَالَّذِي نَفْسِي بِيَدِي! لَا أَزِيدُ عَلَى هَذَا، فَلَمَّا وَلَّى قَالَ النَّبِيُّ :مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلَيُنْظُرْ إِلَى هَذَا. رواه البخاري، باب وجوب
الزكاة، رقم: ١٣٩٧

182. Abu Hurairah Raḍiyallāhu 'anhu narrates that a villager came to Rasūlullāh Ṣallallāhu 'alaihi wasallam and said: Guide me to a deed, by doing which I shall enter Paradise. Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: Worship Allāh and do not ascribe any partner to Him, and establish the obligatory Ṣalāt, and pay the obligatory Zakāt, and fast in Ramadān. The villager replied: By Him in Whose Hand my life is, I shall not add anything to it. When he had turned away, Nabī Ṣallallāhu 'alaihi wasallam said: Anyone who wishes to see a man from among the people of Paradise, he may look at this man. (Bukhārī)

١٨٣ - عَنْ طَلْحَةَ بْنِ عَبْيَدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ مِنْ أَهْلِ نَجْدٍ ثَانِيَ الرَّأْسِ نَسْمَعُ دَوْيَ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ :خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ، فَقَالَ: هَلْ عَلَىٰ غَيْرِهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ رَسُولُ اللَّهِ :وَصِيَامُ رَمَضَانَ، قَالَ: هَلْ عَلَىٰ غَيْرِهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطَوَّعَ، قَالَ: وَذَكْرُ

لَهُ رَسُولُ اللَّهِ الْمَكَانَةُ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: لَا، إِلَّا أَنْ تَطْوَعَ، قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْفَصُ، قَالَ رَسُولُ اللَّهِ: أَفْلَحَ إِنْ صَدَقَ. رواه البخاري، باب الزكاة من الإسلام، رقم: ٤٦

183. Talha ibne-'Ubaidullāh Rađiyallāhu 'anhu narrates that a man of the people of Najd with dishevelled hair came to Rasūlullāh Ṣallallāhu 'alaihi wasallam. We could hear the sound of his voice but could not understand what he was saying till he came close to Rasūlullāh Ṣallallāhu 'alaihi wasallam and we realised that he was asking about Islām. Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Five times of Ṣalāt each day and night. He asked: Must I observe any more than them? He replied: No, unless you do it voluntarily. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: And fasting during the month of Ramaḍān is obligatory. He asked: Must I observe anything else? Rasūlullāh Ṣallallāhu 'alaihi wasallam replied: No, unless you do it voluntarily. Rasūlullāh Ṣallallāhu 'alaihi wasallam then mentioned Zakāt to him and he asked: Must I pay anything else? He replied: No, unless you give voluntarily. Then he turned and left saying: By Allāh, I will not do more than that nor less than that. Rasūlullāh Ṣallallāhu 'alaihi wasallam remarked: He has succeeded if (he keeps) true to his words. (Bukhārī)

١٨٤ - عَنْ عَبَادَةَ بْنِ الصَّامِيتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ - وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: يَا عَوْنَى عَلَى أَلَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرُفُوا، وَلَا تَنْثُرُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبَهْنَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِينِكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقَبَ فِي الدُّنْيَا فَهُوَ كَفَارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ، بِمَا يَعْنَاهُ عَلَى ذَلِكَ . رواه البخاري، كتاب الإمام، رقم: ١٨

184. 'Ubādah ibne-Ṣāmit Rađiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said to a group of his Ṣahābah who were sitting around him: Swear allegiance to me that you will not ascribe any partner to Allāh, and will not steal, and will not commit adultery, and will not kill your children and will not falsely accuse anyone, and will not be disobedient concerning what is good. Thus, whoever fulfills this oath, Allāh will be responsible for his reward. Whoever

will commit any of these sins and is punished in this world, then that punishment will be an atonement for him. But if any of these sins are done and Allāh conceals them, then his matter is with Allāh; if He wants, He may forgive him, and if He wants, He may punish him. ('Ubādah ibne-Şāmit Rađiyallāhu 'anhu said) So we swore allegiance to him on that basis. (Bukhārī)

١٨٥ - عَنْ مَعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ بِعَشْرِ كَلِمَاتٍ قَالَ: لَا تُشْرِكُ بِاللَّهِ شَيْئًا وَإِنْ قُتِلْتَ وَحُرِقْتَ، وَلَا تَعْقُنَ وَالْدَّيْنَكَ وَإِنْ أَمْرَاكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ، وَلَا تُشْرِكَنَ صَلَةً مَكْتُوبَةً مُتَعَمِّدًا، فَإِنَّ مَنْ تَرَكَ صَلَةً مَكْتُوبَةً مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ ذِمَّةُ اللَّهِ، وَلَا تُشْرِبَنَ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمُعْصِيَةِ فِيَّنَ بِالْمُعْصِيَةِ حَلَ سَخْطُ اللَّهِ عَزَّ وَجَلَّ، وَإِيَّاكَ وَالْفَرَارِ مِنَ الرَّحْفِ وَإِنْ هَلَكَ النَّاسُ، وَإِذَا أَصَابَ النَّاسَ مَوْتٌ وَأَنْتَ فِيهِمْ فَاثْبِثْ، وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طُولِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ أَدْبَأْ وَأَخْفِهِمْ فِي اللَّهِ. رواه أحمد ٢٣٨.

185. Mu'ādh Rađiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam enjoined upon me ten things: Do not ascribe anything as a partner to Allāh even though you may be killed and burnt; and do not disobey your parents even if they order you to leave your wife and spend all your wealth; and do not deliberately neglect any obligatory Ṣalāt, since he who deliberately neglects Ṣalāt is no longer within the responsibility of Allāh; and do not drink wine, since indeed it is the root of every evil deed; and beware of disobedience for verily disobedience causes the wrath of Allāh to descend; and beware of fleeing from the line of battle even though your companions die; and if people die (from a calamity like plague, etc.) and you are among them, stay where you are; and spend on your family according to your means; and do not refrain (from using) the cane in bringing (them) up with good habits; and make them fear Allāh. (Musnad Ahmad)

Note: In this ḥadīth the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allāh even though one may be killed or burnt for it, is the highest level of steadfastness; whereas in such a state it is permissible to utter words of disbelief if the heart remains contented with Īmān. (Mirqāt)

١٨٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَفَعَالَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهَدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ التَّيْمَانِ وَلَدَ فِيهَا فَقَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا تُنْشِرُ النَّاسَ؟ قَالَ: إِنَّ فِي الْجَنَّةِ مِائَةً دَرَجَةً أَعْدَهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ. رواه البخاري، باب درجات المجاهدين في سبيل الله، رقم: ٢٧٩٠

186. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who believes in Allāh and His Messenger, establishes Ṣalāt, and fasts during Ramaḍān, Allāh has taken it upon Himself to send him to Paradise; whether he was engaged in Jihād in the Path of Allāh, or whether he remained in the land where he was born. The Ṣāḥibah inquired: O Rasūlallāh! Should we not give this good news to the people? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: (No, because) there are one hundred ranks in Paradise which Allāh has prepared for those who engage in Jihād in the Path of Allāh and between two ranks there is a distance equal to the distance between the earth and the sky. So, when you ask Allāh for Paradise, ask Him for *Firdaus*, for it is the best and highest part of Paradise, above it is the Throne of the Compassionate One and from it the rivers of Paradise flow. (Bukhārī)

١٨٧ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خَمْسٌ مِنْ جَاءَ بِهِنَّ مَعَ إِيمَانِهِ دَخَلَ الْجَنَّةَ. مَنْ حَفَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وُضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيْتِهِنَّ وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتَ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَأَتَى الزَّكَةَ طَيِّبَةً بِهَا نَفْسُهُ وَأَدَى الْأَمَانَةَ، قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا أَدَاءَ الْأَمَانَةَ؟ قَالَ: الْغُسْلُ مِنَ الْجَنَابَةِ إِنَّ اللَّهَ لَمْ يَأْمُنْ ابْنَ آدَمَ عَلَى شَيْءٍ مِنْ دِينِهِ غَيْرَهَا. رواه الطبراني بإسناد جيد، الترغيب ١/٢٤١

187. Abu Dardā’ Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who comes to Allāh with Īmān and having performed these five (deeds) will enter Paradise: He who regularly offered the five Ṣalāt at their prescribed time with properly performed ablution, bowing and prostrations; fasted during the month of Ramaḍān; performed Ḥajj if he had the means; paid Zakāt gladly; and fulfilled the trust placed in him. It was asked: O

Rasūlullāh! What does fulfilling the trust mean? Rasūlullāh Ḥallallāhu ‘alaihi wasallam answered: To take bath after *Janābah* (a man is in a state of *Janābah* when semen is discharged out with passion while one is awake or asleep), for Allāh Subḥānahu wa Ta’ālā has not placed a trust with the son of Ādam regarding any religious deed except this purification (since this bath is a secret act that can only be performed by the Fear of Allāh). (*Tabarānī*)

١٨٨ - عَنْ فَضَالَةَ بْنِ عَبْدِ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: أَنَا زَعِيمُ الْمَنْ أَمْنَ بَنِي وَأَسْلَمَ وَهَاجَرَ بَيْتِي فِي رَبْضِ الْجَنَّةِ، وَبَيْتِي فِي وَسْطِ الْجَنَّةِ، وَأَنَا زَعِيمُ الْمَنْ آمِنَ بَنِي وَأَسْلَمَ وَجَاهَدَ فِي سَبِيلِ اللَّهِ بَيْتِي فِي رَبْضِ الْجَنَّةِ، وَبَيْتِي فِي وَسْطِ الْجَنَّةِ، وَبَيْتِي فِي أَعْلَى غُرْفِ الْجَنَّةِ، فَمَنْ فَعَلَ ذَلِكَ لَمْ يَدْعُ لِلنَّحْيِ مَطْلَبًا وَلَا مِنَ الشَّرِّ مَهْرًا يَمُوتُ حَيْثُ شَاءَ أَنْ يَمُوتُ. رواه ابن حبان، قال المحقق: إسناده صحيح ٤٨٠ / ١٠

188. Faḍālah ibne-‘Ubaid Al Anṣari Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ḥallallāhu ‘alaihi wasallam saying: Whoever has Īmān upon me, obeys me, and does Ḥijrah (migrates), I assume responsibility for providing a house in the outskirts of Paradise and a house in the midst of Paradise. And for a person, who has Īmān upon me, obeys me, and engages in Jihād in the Path of Allāh, I assume responsibility for providing him with a house in the outskirts of Paradise, a house in the midst of Paradise, and a house in the upper part of Paradise. Whosoever does this has obtained goodness of every kind and is saved from evil of every kind and in whatever circumstances he dies (he will deserve Paradise). (*Ibne-Hibbān*)

١٨٩ - عَنْ مَعَاذِ بْنِ جَبَلِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا يُصَلِّي الْخَمْسَ وَيَصُومُ رَمَضَانَ غَيْرُهُ. (الحديث) رواه أحمد ٥/ ٢٣٢

189. Mu‘ādh ibne-Jabal Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ḥallallāhu ‘alaihi wasallam saying: He who meets Allāh in such a state that he does not ascribe any partner to Him, observes the five times Ṣalāt and fasts during the month of Ramaḍān, he will be forgiven. (*Musnad Aḥmad*)

١٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا

وَأَدَى زَكَاةً مَالِهِ طَيِّبًا بِهَا نَفْسُهُ مُحْتَسِبًا وَسَمِعَ وَأَطَاعَ فَلَهُ الْجَنَّةُ. (الحديث) رواه أحمد ٢٦١

190. Abu Hurairah Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who meets Allāh in such a state that he had not associated any partner with Him, and had paid Zakāt on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the *Imām*, leader of the Muslims), for him is Paradise. (Musnad Aḥmad)

١٩١ - عَنْ فَضَالَةَ بْنِ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ. رواه

الترمذى وقال: حديث فضالة حديث حسن صحيح، باب ما جاء في فضل من مات مرابطا، رقم: ١٦٢١

191. Faḍālah ibne-‘Ubaid Radīyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Mujāhid (one striving in the Path of Allāh) is he who fights against his personal desires. (Tirmidhī)

١٩٢ - عَنْ عُبَيْدَةَ بْنِ عَبْدِ الرَّحْمَنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ أَنَّ رَجُلًا يَخْرُجُ عَلَى وَجْهِهِ مِنْ

يَوْمٍ وَلِدَ إِلَى يَوْمٍ يَمُوتُ فِي مَرْضَاتِ اللَّهِ عَزَّ وَجَلَّ لَحَقَرَةً يَوْمَ الْقِيَامَةِ. رواه أحمد والطبراني في الكبير

وفيه: وبقيه وهو مدلس ولكنه صرخ بالتحذيق وبقيه رجاله وتقوا، مجمع الرواية / ١٠١

192. ‘Utbah ibne-‘Abd Radīyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: If a person were to remain in prostration, from the day of his birth till the day he died, to please Allāh ‘Azza wa Jall, then despite this on the Day of Resurrection, he will consider this deed to be small. (Musnad Aḥmad, Tabarānī, Majma-‘uz-Zawāid)

١٩٣ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَصَّلَنَا مَنْ كَانَتْ فِيهِ كِتْبَةُ اللَّهِ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُنْ فِيهِ لَمْ يَكُنْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَاقْتَدَى بِهِ، وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللَّهَ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ، كَتَبَهُ اللَّهُ شَاكِرًا وَصَابِرًا؛ وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَأَسْفَى عَلَى مَا فَاتَهُ مِنْهُ، لَمْ يَكُنْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا. رواه الترمذى وقال: هذا حديث حسن

غريب، باب انظروا إلى من هو أسفل منكم، رقم: ٢٥١٢

193. ‘Abdullāh ibne-‘Amr Radīyallāhu ‘anhumā narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: He who has two habits will be reckoned by Allāh as amongst the grateful and the

patient. And if he does not possess these two habits, he will not be reckoned by Allāh as amongst the grateful and patient: He who sees his superior in Islām and follows him, and sees one inferior in worldly things and then expresses his thanks to Allāh, that out of His Mercy and Grace Allah has kept him in a better state. Then Allāh reckons him amongst the grateful and patient. And he, who looks to his inferiors concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allāh will not record him as amongst the grateful and patient. (Tirmidhī)

١٩٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْدُّنْيَا سِجْنٌ لِّلْمُؤْمِنِ وَجَنَّةٌ لِّلْكَافِرِ. رواه مسلم، باب الدنيا سجن للمؤمن، رقم: ٧٤١٧.

194. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The world is a believer’s prison, and an unbeliever’s Paradise. (Muslim)

Note: For a believer the rewards and delights of Paradise which are there for him make this world like a prison; and for the unbeliever, there is endless Punishment in the Hereafter and so this world is for him like Paradise. (Mirqāt)

١٩٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَتَخَدَ الْفَنَاءَ دُولَأَ، وَالْأَمَانَةَ مَغْنِمًا، وَالزَّكَاكَةَ مَغْرِمًا، وَتَعْلَمُ لِغَيْرِ الدِّينِ، وَأَطَاعَ الرَّجُلَ امْرَأَهُ وَعَقَّ أُمَّهُ، وَأَدْنَى صَدِيقَةَ وَأَقْصَى أَبَاهُ وَظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَسَادَ الْقِبْلَةَ فَاسِقُهُمْ، وَكَانَ زَعِيمُ الْقَوْمِ أَزْدَلَهُمْ، وَأَكْرَمُ الرَّجُلُ مَخَافَةً شَرِهِ، وَظَهَرَتِ الْقِبَائِثُ وَالْمُعَازِفُ، وَشُرِبَتِ الْخُمُورُ، وَلَعَنَ آخِرُ هَذِهِ الْأَمْنَةِ أَوْ لَهَا فَلَيْرَنْقِبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةَ وَخَسْفًا وَمَسْنَحًا وَقَدْفَا، وَآيَاتِ تَسَابِعَ كَيْطَامٍ يَالِ قُطْعَ سِلْكُهُ فَسَابَعَ. رواه الترمذى وقال: هذا حديث غريب، باب ما جاء في علامه حلوى المحسن والحسف، رقم: ٢٢١١.

195. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When captured enemy assets will be considered as one’s own wealth; and property given in trust will be considered as booty for oneself; Zakāt will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islāmic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far off; noises

will be raised in the masjids; the most wicked of a tribe will become its ruler; the most worthless member of a people will become its leader; a man will be honoured for fear of the evil he may do; singing girls and musical instruments will come into vogue; drinking of wine will become common; and the later generations will begin to curse the previous generations; then wait, for red violent winds, earthquakes, swallowing up by the earth, defacement (of human faces), pelting of stones from the skies as rain, and a continuing chain of disasters followed one by another, like beads of a necklace falling one after the other rapidly when its string is cut. (Tirmidhī)

١٩٦ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مَثَلَ الَّذِي يَعْمَلُ
السَّيِّئَاتِ، ثُمَّ يَعْمَلُ الْحَسَنَاتِ، كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دُرْرٌ ضَيْقَةٌ فَدَخَنَقَتْهُ، ثُمَّ عَمِلَ حَسَنَةً
فَأَنْفَكَتْ حَلْقَةً ثُمَّ عَمِلَ حَسَنَةً أُخْرَى فَانْفَكَتْ حَلْقَةً أُخْرَى، حَتَّى يَخْرُجَ إِلَى الْأَرْضِ. رواه
أحمد ١٤٥/٤

196. 'Uqbah ibne-'Āmir Rađiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: One who does evil deeds and afterwards keeps doing good deeds, is like a person wearing a tight armour which is choking him. When he does a good deed a ring is loosened, with the next good deed a second ring is loosened, thus with every good deed the rings are loosened one after the other so the armour eventually falls to the ground. (Musnad Aḥmad)

Note: It means that a sinner is tied in his sins, and is in a state of distress. By doing good deeds his ties of sins are progressively loosened and distress removed.

١٩٧ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: مَا ظَهَرَ الْغُلُولُ فِي قَوْمٍ قَطُّ إِلَّا أُلْقَى فِي
قُلُوبِهِمُ الرُّغْبَ وَلَا فَشَى الزَّنَافِي قَوْمٍ قَطُّ إِلَّا كَثُرَ فِيهِمُ الْمُوْتُ وَلَا نَقْصَ قَوْمٌ الْمِكْيَالُ وَالْمِيزَانُ
إِلَّا قُطِعَ عَنْهُمُ الْوَرْقُ وَلَا حَكَمَ قَوْمٌ بِغَيْرِ الْحَقِّ إِلَّا فَشَى فِيهِمُ الدَّمُ وَلَا حَتَّرَ قَوْمٌ بِالْعَهْدِ إِلَّا سُلْطَانٌ
عَنْهُمُ الْعَدُوُّ. رواه الإمام مالك في الموطأ، باب ما جاء في الغلول ص ٤٧٦

197. 'Abdullāh ibne-'Abbās Rađiyallāhu 'anhuma said: When dishonesty in the captured enemy assets becomes evident among people, Allāh puts fear of the enemy into their hearts; and when fornication becomes widespread among people, death prevails among them; and when people indulge in short measure and weight,

their sustenance is cut off; and when people do injustice in their decisions, bloodshed becomes widespread among them; and when people break their covenants, the enemy is imposed upon them. (Muatṭa Imām Mālik)

١٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَجُلًا يَقُولُ: إِنَّ الظَّالِمَ لَا يَضُرُّ إِلَّا نَفْسَهُ فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: بَلِّي وَاللَّهِ حَتَّى الْحَبَارَى لَتَمُوتُ فِي وَكْرِهَا هَزْلًا لِطْلُمِ الظَّالِمِ . رواه البهقي في شعب الإيمان ٥٤

198. Abu Hurairah Raḍiyallāhu ‘anhu says that he heard a person saying: A cruel person only harms himself. Upon this Abu Hurairah Raḍiyallāhu ‘anhu said: He not only harms himself, but I swear by Allāh, that due to the cruelty of the oppressor the bustard (ruddy goose) withers away and perishes in its nest. (Baihaqī)

Note: The harm of cruelty is not restricted to the cruel person, but it is a source of widespread calamities of all sorts. Rains are stopped, even birds consequently do not find a single grain and ultimately perish in their nests out of sheer hunger.

١٩٩ - عَنْ سَمْرَةَ بْنِ جُنْدُبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْنِي مِمَّا يُكْثِرُ أَنْ يَقُولُ لِأَصْحَابِهِ: هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْبَا؟ قَالَ: فَيُقْصُّ عَلَيْهِ مَا شَاءَ اللَّهُ أَنْ يَقْصَّ، وَإِنَّهُ قَالَ ذَاتَ عَذَاءٍ إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَغَانِي وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَبَعٍ وَإِذَا آخَرَ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهُوَنِي بِالصَّخْرَةِ لِرَأْسِهِ فَيُشَغِّلُ رَأْسَهُ فَيَنْدَهْدَهُ الْحَجَرُ هَاهُنَا، فَيَتَبَعَّ الْحَجَرَ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصْحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعُلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَةُ الْأُولَى، قَالَ: قُلْتُ سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخَرَ قَائِمٌ عَلَيْهِ بِكَلُوبِ مِنْ حَدِيدٍ، إِذَا هُوَ يَأْتِي أَحَدَ شِقَقِ وَجْهِهِ فَيُشَرِّشُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، - قَالَ وَرَبِّمَا قَالَ أَبُورَجَاءِ: فَيَشْقُ - قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخِرِ فَيَفْعُلُ بِهِ مِثْلَ مَا فَعَلَ الْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصْحَّ ذَلِكَ الْجَانِبَ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ يَفْعُلُ مِثْلَ مَا فَعَلَ الْمَرَةُ الْأُولَى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ، مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى مِثْلِ الشَّوِّرِ قَالَ وَأَحْسَبُ أَنَّهُ كَانَ يَقُولُ - إِذَا فِيهِ لَغْطٌ وَأَصْنَوَاتٌ،

قالَ: فَاطَّلَعْنَا فِيهِ فَإِذَا فِي رِجَالٍ وَنِسَاءَ عَرَاءَةً، وَإِذَا هُمْ يَأْتِيهِمْ لَهُبَّ مِنْ أَسْفَلِ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ الْهَبَّ ضَوْضَوًا، قَالَ: قُلْتُ لَهُمَا: مَا هُوَ لَأُ؟ قَالَ: قَالَ لِي: افْتَلَقْنِي، قَالَ: فَانْطَلَقْنَا فَأَتَيْنَا عَلَى نَهَرٍ - حَسِبْتُ أَنَّهُ كَانَ يَقُولُ - أَخْمَرَ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهَرِ رَجُلٌ سَابِعٌ يَسْبِحُ، وَإِذَا عَلَى شَطَّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةَ كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِعُ سَبَحَ مَا سَبَحَ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْغِرُ لَهُ فَاهَ فَيَلْقِمُهُ حِجَارًا فَيَنْطَلِقُ يَسْبِحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلُّمَا رَجَعَ إِلَيْهِ فَغَرَّ لَهُ فَاهَ فَالْقَمَمُ حِجَارًا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَ لِي: افْتَلَقْنِي، قَالَ: فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ كَرِيمَةِ الْمَرْأَةِ كَائِنَرِهِ مَا أَنْتَ رَاءِ رَجُلًا مَرْأَةً، فَإِذَا عِنْدَهُ نَازَ يَحْشُهَا وَيَسْبِحُ حَوْلَهَا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَ لِي: افْتَلَقْنِي، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُغْنَمَةٍ فِيهَا مِنْ كُلِّ لَوْنِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهَرِيِّ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرْسِي رَأْسَهُ طُولًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانِ رَأَيْتُهُمْ قَطُّ، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ مَا هُوَ لَأُ؟ قَالَ: قَالَ لِي: افْتَلَقْنِي، قَالَ: فَانْطَلَقْنَا فَأَتَهُنَّا إِلَى رَوْضَةِ عَظِيمَةٍ لَمْ أَرَ رَوْضَةَ قَطُّ أَعْظَمَ مِنْهَا وَلَا أَخْسَنَ، قَالَ: قَالَ لِي: ارْقِ، فَارْتَقَيْتُ فِيهَا، قَالَ: فَارْتَقَيْنَا فِيهَا فَأَتَهُنَّا إِلَى مَدِينَةِ مَبْنَيَّةٍ بَيْنَ ذَهَبٍ وَلِبَنٍ فِضَّةٍ، فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَهُنَا فَفُتَحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّا نَا فِيهَا رِجَالٌ شَطَرٌ مِنْ خَلْقِهِمْ كَأَخْسَنِ مَا أَنْتَ رَاءِ، وَشَطَرٌ كَأَقْبَحِ مَا أَنْتَ رَاءِ، قَالَ: قَالَ رَأَيْتُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهَرِ، قَالَ: وَإِذَا نَهَرَ مُغْتَصِنٌ يَجْرِي كَانَ مَاءُهُ الْمَخْضُنُ مِنَ الْبَياضِ، فَدَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَخْسَنِ صُورَةٍ، قَالَ: قَالَ لِي: هَذِهِ جَنَّةُ عَدِينَ وَهَذَاكَ مَنْزِلُكَ، قَالَ: فَسَمَا بَصَرِي صَعِدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ، قَالَ: قَالَ لِي: هَذَاكَ مَنْزِلُكَ، قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللَّهُ فِيهِمَا، ذَرْانِي فَادْخُلْهُ، قَالَ: أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ، قَالَ: قُلْتُ لَهُمَا: فَإِنِّي قَدْ رَأَيْتُ مِنْذُ الْلَّيْلَةِ عَجَباً، فَمَا هَذَا الَّذِي رَأَيْتُ؟ قَالَ: قَالَ لِي: أَمَّا إِنَا سَنُخْبِرُكَ، أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُتَلْعَنُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفِضُهُ وَيَنْأِمُ عَنِ الصَّلَاةِ الْمُكْتُوبَةِ، وَأَمَّا الَّذِي أَتَيْتَ عَلَيْهِ يُشَرِّشُ شِدْقَةً إِلَى قَفَاهُ وَمَنْخِرَهُ إِلَى قَفَاهُ وَعَيْنَهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُرُ مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذِبَةَ تَبْلُغُ الْأَفَاقَ، وَأَمَّا الرَّجُلُ وَالنِّسَاءُ الْعَرَاءُ الَّذِيْنَ فِي مِثْلِ بَنَاءِ التَّتَوْرِ فَهُمُ الزُّنَادُ وَالرَّوَانِيُّ، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبِحُ فِي النَّهَرِ وَيَلْقَمُ الْحِجَارَةَ فَإِنَّهُ أَكِلُ الرَّبَابَ، وَأَمَّا الرَّجُلُ الْكَرِيمُ الْمَرْأَةِ

الَّذِي عِنْدَ النَّارِ يَحْشُّهَا وَيَسْعِي حَوْلَهَا فَإِنَّهُ مَالِكَ خَازِنٍ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْحَةِ فَإِنَّهُ إِبْرَاهِيمُ وَأَمَّا الْوَلَدَانُ الَّذِينَ حَوْلَهُ كُلُّ مَوْلُودٍ ماتَ عَلَى الْفُطْرَةِ . قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ، وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ: وَأَوْلَادُ الْمُشْرِكِينَ، وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرًا مِنْهُمْ حَسَنٌ وَشَطْرًا مِنْهُمْ قَبِيحٌ فَإِنَّهُمْ قَوْمٌ حَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا تَحْاوِرُ اللَّهُ عَنْهُمْ . رواه البخاري، باب تعبير الرؤيا بعد صلاة الصبح، رقم: ٧٠٤٧

199. Samurah ibne-Jundub Radiyallahu 'anhu narrates that Rasulullah Sallallahu 'alaihi wasallam very often used to ask his companions: Did anyone of you have a dream? So one of them would narrate a dream, and Rasulullah Sallallahu 'alaihi wasallam would interpret it. One morning Nabī Sallallahu 'alaihi wasallam said: Last night two persons came to me (in a dream) and woke me up and said: Proceed with us. I proceeded with them and when we came across a man lying down, and then another man was standing over his head, holding a big rock, and he was throwing the rock at the man's head (who was lying down), crushing his head. The rock rolled away at the other end, the thrower followed it and brought it back. By the time he reached the man, his head had been restored to its normal state. The thrower then did the same as he had done before. I said to my companions: 'Subhanallah! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came to a man lying flat on his back; and another man was standing over his head with iron pincers, and he would put the pincers in one side of the man's mouth, tearing that side of his face, his nose and eyes to the back of the neck, and similarly the same is done at the other side. He hardly completed one side when the other side is restored to its normal state, then he returns to the first side to repeat it. I asked my two companions: Subhanallah! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across something like a baking oven; Rasulullah Sallallahu 'alaihi wasallam said: In that oven there was a lot of noise and screaming. We looked into it and found naked men and women, and a flame of fire reaching to them from underneath, and when it reached them they screamed loudly. I asked them: Who are these? They said: Proceed! Proceed! And so, we proceeded. Then we came across a river, like red blood. Rasulullah Sallallahu 'alaihi wasallam added: In the river there was a man swimming, and on the bank there was a man who

had collected many stones. The swimming man went close to the man with the stones. The former opened his mouth and the latter (on the bank) threw a stone into his mouth, whereupon he went swimming again. He returned, and every time this was repeated. I asked my two companions: Who are these? They said to me: Proceed! Proceed! And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you would have ever seen! Beside him, there was a fire and he was kindling it and running around it. I asked my companions: Who is this (man)? They replied: Proceed! Proceed! So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children, in such large numbers that I had never seen anything like it. I said to my companions: Who is this? They replied: Proceed! Proceed! So, we proceeded till we came to a majestic huge garden, larger and better than any I had ever seen! My two companions said to me: Go up and ascend. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: So we ascended till we reached a city built of gold and silver bricks, and we went to its gate, and it was opened and we entered the city and found in it, men with one half of their bodies as handsome as the most handsome person you had ever seen. The other half of their bodies as ugly as the most ugly person you had ever seen. My two companions ordered those men to jump into the river. There was a river flowing across (the city), and its water was as white as milk: Those men went and dipped themselves in it and when they returned to us, their ugliness had disappeared and they became handsome. Rasūlullāh Ṣallallāhu ‘alaihi wasallam further added: My two companions then pointing, said to me, that is your place, the *Jannat-ul-‘Adan*. I raised my sight, and there I saw a palace like a white cloud! My two companions told me: That (palace) is your palace. I said to them: بارك الله فيكم (May Allāh bless you both.) Let me enter it. They replied: Not now, but you shall enter it (one day). I said to them: I have seen many wonders tonight. What does all this mean? They replied: We will inform you. As for the first man you came upon, whose head was being crushed with the rock, he is the symbol of the one who memorizes the Qur’ān and then neither recites it nor acts on its orders, and sleeps neglecting the obligatory Salāt. And for the man you came upon whose sides of

mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women, whom you saw in an oven-like structure, are the fornicating men and women. The man whom you saw swimming in the river and who was given a stone to swallow, is the eater of *Ribā* (usury), and the ugly looking man whom you saw near the fire kindling it and going round it, is *Mālik*, the Warden of Hell, and the tall man whom you saw in the garden, is Ibrāhīm ‘Alaihis Salām, and the children around him are those children who die with the natural faith with which every child is born. The narrator added: Some Muslims asked Nabī Ṣallallāhu ‘alaihi wasallam: O Rasūlullāh! What about the polytheist's children? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: And also polytheist's children. Rasūlullāh Ṣallallāhu ‘alaihi wasallam added: The men you saw half handsome and half ugly, were those persons who along with good deeds had also done evil deeds but Allāh forgave them. (Bukhārī).

٢٠ - عَنْ أَبِي ذَرٍّ وَأَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ قَالَ: إِنِّي لَأَعْرِفُ أُمَّتِي يَوْمَ الْقِيَامَةِ يَوْمَ الْأُمَمِ، قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تَعْرِفُ أُمَّتَكَ؟ قَالَ: أَعْرِفُهُمْ بِيُؤْتُونَ كُنْبُهُمْ بِأَيْمَانِهِمْ وَأَعْرِفُهُمْ بِسِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثْرِ السُّجُودِ وَأَعْرِفُهُمْ بِنُورِهِمْ يَسْعَى بَيْنَ أَيْدِيهِمْ: رواه أحمد ١٩٩

200. Abu Dhar and Abu Dardā' Raḍiyallāhu 'anhuma narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: I will indeed recognize my Ummah among all other Ummahs on the Day of Resurrection. The Ṣahābah said: O Rasūlullāh! How would you recognize your people? He said: I will recognize them by their book of deeds in their right hands; I will recognize them from their shining faces due to the prostration marks on their foreheads; and I will recognize them by a light running in front of them. (Muṣnad Aḥmad)

Note: This light will be the light of Īmān of every believer, which will be in proportion to the strength of his Īmān. (Kashf-ur-Rahmān)

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